Rindskopf

A Mural in the Hall of Religion, A Century of Progress Exposition

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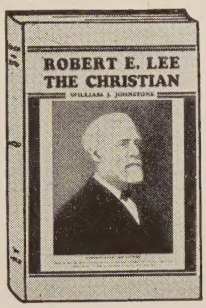

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EDITORIAL

The Cover This Month

THE cover this month is a picture of the bas-relief, "Come Unto Me," which occupies the center of the north wall in the cooperative exhibit in the Hall of Religion at the World's Fair. It was made by one of America's most famous sculptors, Lorado Taft, of Chicago, from the painting of the same title by Karl Bloch, a Danish artist. The original painting is a fresco in the Castle of Frederiksberg, outside of Copenhagen, one of a series on the life of Christ. The bas-relief is of heroic size and creates a fitting atmosphere for the room in which it stands.

Albert E. Bailey in his book, *The Gospel in Art*,* tells us that this picture is a symbol—each person standing for a type and representing a definite phase of spiritual life.

The man at the right is a criminal who hesitatingly approaches the Christ, hardly daring to believe that forgiveness and freedom are possible. "His hands are bound with chains and his face still betrays the fear of the hunted," yet there is a spark of faith and hope left in him and so he comes. Next to him is a middle-aged man who clutches the Master's garments with a look of relief and joy after years of pain. Whether sickness or moral weakness we know not, but something has caused him infinite wretchedness and left him barely strength enough to stagger to this source of help. Then there is the kindly old man who has "toiled patiently along life's highway, bearing without complaint the trials of the road and cheering the hearts of his fellow-travelers with his faith and courage." And now the "ideal that he has followed afar off has become flesh" and we can almost hear him say with Simeon of old, "Now, Lord, letest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

The group at the left, says Professor Bailey, are probably mother and daughter and son. The peasant mother's face is transfigured in this moment when she realizes that all "she has willed or hoped or dreamed of good" does really exist. "Her life has been but a broken arc; here is the perfect round. And with that joy come awe and self-abasement as she realizes how poor her life has been." But the daughter, at the very beginning of womanhood, has caught a vision of the meaning of life which will be her constant guide and stay. The boy is a bit frightened and puzzled as to the meaning of this, but, nevertheless, he feels "the pull of a great personality at his heart." When a day of spiritual awakening comes will he see in memory those hands outstretched to all the world—to him? And will he respond, "Speak, Lord, for thy servant heareth"?

There remains one lonely figure in the group—the man in the background who, although standing under the outstretched arms of the Christ, is heedless to the call, "Come Unto Me." Professor Bailey points out that his face is hardened and "reveals the epitaph of a dead soul." The call of the market-place and the material possessions of life have deadened all else. "Life's values for him are all minted with the superscription of Caesar, and there is nothing left for God." Was it to him that Jesus uttered those pathetic words, "Ye will not come unto me that ye might have life"?

And so in the midst of a great Century of Progress Exposition many pause in thoughtful quietness before this magnificent piece of art and hear again that invitation to enter into the abundant life, "Come Unto Me."

*Albert E. Bailey, *The Gospel in Art*. Boston, The Pilgrim Press, 1916.

May His Tribe Increase!

HE WAS a young man just turning twenty-one. He had spent most of his life in the open country and in a small town. Through a state youth conference he had heard about an interdenominational older boys' camp and had attended it for two years. The second year he brought his younger brother. He hunted out a leader to ask some help on four questions which he had listed and which he intended to propound to three other leaders in succession. The answers were summed up as given in an inconspicuous but ever-present notebook.

His most acute problem had to do with the Sunday school class of young men of which he was teacher. He knew them all, their habits, their family histories and backgrounds, their religious experience, the effect upon each one of an emotional revival that had swept a number of them into church membership the preceding winter, the way they spent their spare time, what they were seeking in life; he even knew something of their biological inheritance. He was fair in estimating both his own weak points and his strong ones.

He taught a country school. He saw in his lessons in history and geography opportunities to lay the foundations for world peace. In the salute to the flag he was seeking to create a fair balance and combination between national loyalty and a concern for world needs.

Thus, in a rapid and stimulating panorama, there passes before one's mind the picture of his home, his public school, the community athletic league, the church, a Sunday school class of young men, an aged grandfather, a younger brother, a father and mother—all of them caught up in the gracious web of the loyal interest and unselfish service of a young man just twenty-one! Everywhere he went—to camp, to leadership school, to county or state convention—he was gathering material, getting ideas, growing in his own life—to pass it out through all these channels to others.

To multiply his type everywhere is the chief function of Christian education. And wherever any reader is guiding a class of active boys or girls, putting on a state or county or other youth conference, inspiring a youth rally, pushing hard on a training school, developing a better program—folks like him are being produced. And with such a strengthening assurance in the heart of the leader in Christian education the work of a new year gets under way this month of October.

Gain in Christian Unity

THE Hall of Religion at the Century of Progress in Chicago is already well known to our readers. Through these pages and in many other ways it has come before the people of the churches. We have intended for some time to give an interpretation of this building and its contents to readers of the *Journal.* A recent editorial in *The Christian Science Monitor* expresses the significance of this so well that we copy from it here, knowing that on account of its own value and also the source whence it comes it will appeal to our readers.

"Sometimes the most important things carry the smallest horn. The 'still small voice' of the Bible story came after wind, earthquake, and fire. Religion particularly does not lend itself to exploitation. So the world, going to the Century of Progress Exposition at Chicago, sees the wonders of physical science properly advertised—but is apt to miss another marvel which perhaps dwarfs them all. Fellowship and unity are progressing mightily among the churches. Overshadowed by material prodigies, this genuine mark of the progress of men is quietly recorded at the world's fair.

"The Hall of Religion there differs greatly from the Congress of Religions of the Chicago world's fair of 1893. That famous assemblage, according to men who attended, merely brought together on the same platform the spokesmen of many creeds. Even that much in common made a sensation in those days. All that now appears strange. Today's Hall of Religion draws within its walls many churches, finds them living together through the summer under the one roof, makes each better understood and better liked by the others, manufactures friendliness on the spot. Yet in the telling this does not seem so unusual. Rather it appears natural, something to be expected. The world has moved forward swiftly during these forty years.

"Few observers realize how the iron lines of denominationalism have been crumbling since the last Chicago world's fair. The Hall of Religion offers further and more striking witness. Some of the greatest churches in America engaged space in one of its principal sections. The visitor will have to look hard to find their names. These churches placed the religion of the Bible first. They united to bring out their common contributions. In emphasizing unity, they sacrificed denominational self. What they gained is tremendous in its significance.

"This feeling for fellowship writes itself on the walls of the hall. Along with the joint activities of the churches, such as missions, colleges, religious education, a space is given to 'Christian Unity.' There is bespoken the 'essential oneness of the Christian churches.' Seven church unions, wiping out some of the fragments of denominationalism, are listed. Five world conferences are recorded among the 'movements of unity.' Most appropriately, great interdenominational organizations which have been born since the last world's fair are cited—the Federal Council of the Churches of Christ in America, representing twenty-seven great national denominations, and the International Council of Religious Education, embracing forty-one denominations with a church membership of 24,000,000.

" 'The barriers that ought not to divide are breaking down,' comments Dr. Hugh S. Magill, general secretary of the religious education council and manager of the Hall of Religion. The Hall of Religion does not mark an epoch, but it illuminates a deepening process, which will go on and on until, as the Bible promises, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' "

The inner unity among religious bodies so well set forth in these lines has been expressed in the Hall of Religion in many ways. Outstanding among these is a series of significant mural paintings going all the way around the room devoted to cooperative Protestantism. Beginning with the current number, the *Journal* will carry on the table of contents' page reproductions of some of these paintings.

Is This the Time to Halt?

Is this the time, O Church of Christ! to sound retreat!
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?

No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for him, great things expect
Whose love imperial is, whose power sublime.

—Charles Summer Hoyt

IN THE spirit manifest in the above lines, the forces of Christian education are entering upon the second year of a biennial emphasis under the slogan "Increase." This emphasis is timely. Hosts of the spiritually untaught challenge the church in almost every community. For a number of years the major attention of leaders had been fixed upon improving the quality of the church school program, while the pressure on attendance promotion, so characteristic of traditional Sunday school work, unconsciously relaxed. Statistics showed church school attendance on the whole to be stationary or decreasing in the midst of a growing population. This fact was noted at the International Council Convention at Toronto in 1930, and accounted in part for the decision to place emphasis upon "reaching the untaught" during the latter part of the ensuing quadrennium.

As the plan adopted at Toronto was later worked out in detail, it resulted in the current biennial emphasis on "Increase." A number of the constituent units of the International Council of Religious Education, including both state councils and denominations, are now reporting a decided upward trend in church school attendance. Probably the continued economic depression, with its disillusionment regarding material values and security, has tended to call people back to a sense of spiritual need. Probably there is more evidence than formerly that Christian education is indispensable to wholesome and satisfactory living in a world of shifting material values and economic uncertainties. At any rate, an awakened spiritual sensitiveness on the part of multitudes offers an unusual opportunity today to an aggressive program of Christian education.

In the face of this opportunity the material resources available for Christian education seem pitifully inadequate. Prior to the depression many churches and denominations had just begun to appreciate the place of Christian education in their programs and to make definite provisions for it in terms of adequate finance and leadership. Enforced retrenchment affected these most recent enlargements of the budget first. Consequently, the present unusual opportunity is faced by a leadership whose ranks are thinned and whose

funds are depleted. Nevertheless, the slogan of that leadership, in the face of unprecedented need and opportunity, is "Increase."

This emphasis involves much more than attendance promotion. It is primarily a spiritual emphasis. Some of the great Scripture passages which have served to interpret it indicate its deeper spiritual meaning. First comes the prophet's dream, "Of the increase of his government and of peace there shall be no end" (Isaiah 9:7). Then comes the familiar passage which constitutes almost a charter of Christian education, since it describes the growth of that one whose personality and life embody the goal of Christian education, "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). Our dependence upon divine forces for any real success in this enterprise of Christian education, in which man and God cooperate, is indicated in Paul's statement, "I planted, Apollos watered; but God gave the increase" (I Corinthians 3:6).

The spiritual significance of the "Increase" emphasis consists in part in its timeliness. Military strategists have no monopoly on the principle that the best defensive is an offensive. If Christian education is having a struggle today to maintain its place in the church and the community, the aggressive spirit of increase is its best response. An increased dependence upon trained volunteer workers, and an increased service in spite of decreased resources, is the answer of many religious educational agencies and leaders to the depression. Workers, seemingly able to make up in spiritual resources of devotion and tireless energy what they lack in material support, are carrying programs forward unabated in spite of cut budgets. Perhaps this is one means by which the whole movement in Christian education will be undergirded with deeper spiritual motives and power.

Stress upon reaching and helping persons rather than merely strengthening religious institutions is an important and timely phase of the "Increase" emphasis. The depression has occasioned an unusual emphasis upon the preservation of religious institutions as such. In fact there is evidence that the church has succeeded better than other institutions in saving its own life during the depression. According to Marts, Lundy & Co., Inc., a financing agency, the years 1930, 1931, and 1932 witnessed the following institutional mortality in the United States: One out of every six banks closed; one out of every twenty-two business organizations failed; one out of every forty colleges closed its doors; one out of every forty-five hospitals closed; but only one out of every 2,044 churches was forced to give up.

Such persistence on the part of churches as institutions may be a sign of virility and strength. It may be a sign, however, that self-preservation has taken precedence over more legitimate and spiritual aims in the life of many churches. The churches have succeeded very well in saving themselves during the depression. Have they succeeded in doing much else? Have they pointed out and effectively attacked the causes which lead to these disasters that are so costly in terms of human happiness and personal values? Religious institutions need to be preserved. But they are means rather than ends. The "Increase" emphasis in Christian education would fix the attention of the church upon its responsibility for the spiritual welfare of growing persons. A sense of this responsibility is a wholesome check on motives of institutional self-preservation.

While the "Increase" emphasis calls the attention of each church to the need of reaching a larger proportion of its potential constituency with Christian education, its chief attention is not upon numerical increase. Rather it is upon the fitness of the church for its educational task, and upon the adequacy of the provisions being made for carrying that task forward. To solicit the enrolment of a new member, or the more regular attendance of a person already a member, implies the obligation to provide adequately for that person's religious growth. "Working capacity" includes such items as a rich and attractive program, qualified leadership, and good learning conditions. Increase in working capacity is needed in many churches as the first step in the "Increase" emphasis. Properly to meet the conditions of numerical increase will create a deeper spiritual emphasis in most churches.

Christian education is not a passing fad. It is the central function of the church. By meeting the difficulties and discouragements of these days with a courageous "Forward together," the forces of Christian education are preparing to take a permanent and central place in the life and work of the church. The challenge of the "Increase" emphasis is essentially a challenge to our spiritual resources. And spiritual resources have never been helplessly dependent upon material resources. Nor are they now. Let our defensive in every church and community be the most vigorous offensive that the forces of Christian education have ever launched.

I Believe in Growth

An Article from the Creed of a Christian Educator

I believe in Growth.

Prying into the mysteries of life, I find that nothing is created complete: all things grow.

In the emerging loveliness of my window boxes from spring to autumn; in the slow march of progress in animal life and vegetation; in the development of forms of government and of social living; in the expanding personalities of children; in my own soul—everywhere and always, when I reach out my fingers or my reason or my imagination to touch this world of mine, I find written deep into its nature the inevitable fact of growth.

The creative God who could have struck off a complete universe on the die of his purpose chose the longer and the harder path.

He chose the costly road on which civilizations rise by slow struggle, and also fall; the plan by which men learn to love each other, and to slay each other; the way of Bethlehem with a baby's fingers on a mother's face, and of Calvary with its spiked hands.

He chose the way of change—and growth.

Thus, the fact of growth I accept and the laws of growing life I reverently seek to learn and obey, for the rule of the universe and of every growing person is "First the blade, then the ear, and then the full corn in the ear."

I believe in Growth.

Aims of Spiritual Living

II. Seeking a Presence

By George Dahl*

THE patriarch Jacob is one of the really surprising characters of the Bible. His career marks him out as a man of extremely obvious faults. At best he makes rather a tarnished saint—somewhat marked down in value, if you please! In most respects he is just plain "folks" like ourselves, hampered by the usual full complement of spiritual frailties. And yet, to our amazement—and encouragement—we discover him having marvelous mystical experiences. First, at Bethel, he dreams of the angelic ladder, and confesses, "Surely the Lord is in this place." Then at Jabbok ford he wrestles all night with a strange visitant from the other world, to such good effect that many of his failings seem to drop off. To commemorate that experience he named the place Peniel, "Face of God." Thus, on at least two occasions in his checkered career, this very human saint became keenly aware of the divine Presence. If Jacob could thus obtain, may it not be that we, too, can have experiences as far above the ordinary humdrum as heaven is high above the earth? Our need for such victorious vision goes without saying.

1. But whenever in our worship we seek to realize God's presence we, like the Jabbok wrestler, are at once conscious of adversaries in the way. In particular, certain aspects of modern scientific thought have tended to obscure the idea of a personal God. Amid the dances and collisions of electrons, and the obtrusion of the law of relativity even into the field of morals, the sense of the divine Presence often waxes dim. Heroic indeed is the soul which nowadays dares to maintain that the religious experience of God is anything more than the "flushing of an obscure gland." Is it not a sad commentary on human intelligence that our emergence from older inadequate ideas of personality and of the universe should so often spell entire loss of faith, peace, and spiritual power? But so it frequently happens.

Perhaps it will not be amiss to record three things that have recently helped my own thinking along this line. These consist of a book, a conversation, and a sermon. The book was Dr. Athearn's *Minister and Teacher.* One of the points he makes is that education has of late overstressed psychology to the neglect of philosophy, with consequent loss of perspective in goals and ideals. From being almost exclusively God-centered, our religious teaching is tending to become almost exclusively person-centered. The obvious remedy for this unbalanced emphasis is a return to the accent of Jesus and of the prophets on God as the center and soul of life. Such a truing of emphasis ought to help us recapture the assurance of the divine Presence.

The conversation just referred to was with the principal of a Canadian theological college. In his opinion contemporary thought has, under the influence of Realism and Humanism, gone berserker mad in criticism. We recklessly question the validity of everything. The debunker is abroad in the land. In addition, education, economics and psychology have become almost exclusively utilitarian. But the first beginnings of a better order are already appearing on the horizon. It is noticeable, for example, how many college preachers are now making central in their sermons the idea of God. The inspiration of the Bible is also being put on a new and more enduring basis. Theology is thus showing the way to the other sciences in making a sharp break with utilitarianism. In fact, theology has even gone so far as to recognize that the "service" ideal of a decade ago is nearly bankrupt, simply because it overemphasized man and often forgot God. Here, again, we are finding our way back to the divine Presence.

The sermon mentioned above was on the first and great commandment of Jesus. As opposed to certain modern tendencies to exalt the human at the expense of the divine, Jesus significantly gave the injunction to love God its just priority before the command to love one's neighbor. Love for God is the tap root out of which must grow the love and service of man. To put it philosophically, we must ground our brotherhood in the very nature of the universe. The importance of such a grounding is indicated negatively by the cases of certain social workers who lose the sense of the real presence of God. Of all men these workers are apt to become the most cynical and bitter.

Thus the book, the conversation, and the sermon referred to join in taking issue with those tendencies in modern life which would submerge God. All three stoutly maintain the possibility, despite obvious difficulties, of living in the mystic presence of the Divine.

2. How are we to conceive of this Presence? What is the nature of the God whose presence we seek? Several suggestions have already been made above. It is in the Bible, especially in its greater passages, that we find the most tenable and understandable concept of God. Hosea, for one, pictures him as Husband and Father. Isaiah in his sixth chapter makes him mighty, majestic, holy, gracious, forgiving. Jesus supremely teaches the divine Fatherhood. Always the personal qualities of God are present to the minds and hearts of earth's great seers. It would seem that we in our turn dare not conceive of God except in terms of the highest and best thing we know—personality. In the person of Jesus himself we find this ultimate reflection of the divine Presence which he so intimately knew and we so eagerly desire.

3. One very practical and fateful consideration remains: How shall we achieve a sense of the reality of God's presence? It is a striking fact that some of our leading scientists, such as Compton and Millikan, seem to have no difficulty about faith in the reality of the Divine. May this not be because they are accustomed to the only finally valid and convincing test of truth, that of experimentation? In the religious realm, as everywhere else, this method excels. We are reminded of the words

(Continued on page 16)

*Professor of Old Testament, The Divinity School, Yale University, New Haven, Connecticut.

arting a workers' conference with a biblical nowledge test is one way! This article also dis- isses other ways of—

Planning the Workers' Conference

By DELOS JAMES*

WORKERS' conferences are one of the most valuable methods for the improvement of the Sunday church school and its leadership, and for bringing it into ctive relation to life. These conferences are, however, ot infrequently poorly attended. Comments such as, what a bore," "Oh bother, I'm not going," "we talked bout everything and didn't get anywhere," "I'm not going gain," are heard from younger members while older ones ay feel as strongly but are more guarded in expression. hen again these so-called conferences may be in danger f becoming occasions for the airing of grievances with isastrous results for the educational well-being of the chool. Thus, in the instance reported one person said, They decided it would be more interesting to the older eople to have the entire Sunday school meet together for pening exercises."

A worker's conference that is truly such will take into onsideration the root meaning of the words "worker" nd "conference." The former is a maker, a creator, a oer; the latter means, to confer together formally, to con- erse together in a formal way. In the light of this, the orkers' conference in reality becomes one in which formal onsideration is given to the tasks that are being performed y individuals, in this instance, that of the Sunday church chool, although its meaning could readily be extended to pply to the vacation church school and other organizations nvolving cooperation.

In giving due recognition to the workers' conference as a raining instrument, the necessity of and value to be de- ived from leadership training schools, retreats, institutes, nd schools of religion must not be ignored. The workers' onference, as such, functions in connection with the entire hurch school or with a department of the school, and in ome instances in the larger churches with a single grade. hese conferences may be either educational or administra- ive and in practice, are held quarterly, monthly, or weekly. Weekly conferences are frequent, particularly in cases of children's division workers. The superintendent, for in- tance, will meet her teachers on Saturday afternoon to talk hrough plans for the morrow, to arrange the furnishings f the room, and to link the objectives sought with prob- ems and experiences of the preceding Sunday. Another, whose workers are widely scattered, meets her staff for hirty minutes prior to the opening of the Sunday school. Much is to be said for these practices in view of the im- proved teaching, the thorough-going organization, clearly defined objectives, and the very evident improved quality f the work of the department, as seen in its effect upon the children and its carry-over into the homes.

The monthly conference, in contrast, will deal largely with principles related to emerging administrative, teach- ng, or pupil problems; should have continuity in theme; nd, for the most part, continuity in leadership. The quar- terly conference, on the other hand, is apt to cease to be educative and become largely a matter for caring for the routine of school administration, with an address to enrich and stimulate. This, when regularly held, serves to pre- serve school unity and keep the tone at a high level, provid- ing departmental conferences or assemblies are held in the intervening months. In the case of the once-a-year assem- bly of the staff of the school, emphases for the year ahead may be presented, departments asked to state objectives and share in goals, a matter apt to be confined to finances and attendance. Such assemblies are valuable if they are re- garded as a stepping-stone but they should not be substi- tuted for regular and more frequently held workers' meet- ings. The workers' conference may be concerned either with administrative and organizational aspects of the school's activity, or it may deal more essentially with the enrichment of the teacher's experience, the enlargement of her knowledge and understanding of the pupil—child, young person, or adult—or with the educational principles of teaching practice. The program for the year, in any case, should grow out of the given situation, be closely re- lated to the felt needs of individuals, and planned in rela- tion to the program of the preceding year as well as to that of the year ahead.

The technic for getting at this will vary with the per- sonnel involved. One director of religious education made a practice of presenting at the monthly church school board meetings, a report of the outstanding events and experi- ences of the month, briefly interpreting these, then giving the program emphasis for the period ahead. The follow- ing year, recognizing the very low intellectual and spiritual level of many on the teaching staff, he, at the first meeting challenged them with a true and false test. One that would reveal attitudes about and knowledge of the Bible, religious issues and current social problems. The tabulated results were graphed. As a consequence, several resignations were received, some being accepted. Then a reading program, supplmented by lectures and discussions, was mapped out and the monthly conferences reinforced at times with weekly sessions. Interestingly enough, the attendance held steady. The third year, a definite school of religion be- came a part of the winter's activities for teachers and poten- tial teachers.

Another instance is that of a superintendent of a junior department of a church school in which its workers' confer- ences had been completely abandoned. When she took charge of the department, as a matter of course, the entire staff was invited to her home to spend an evening. After a period of friendly conversation, the hope was expressed that it would be helpful if they could express their ideas of what was going on within their department and make sug- gestions for changes. Before adjournment, a second session was planned and two or three problems that had emerged were named for more detailed consideration, and it was decided to invite a guest who was able to enlarge upon the

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points brought out. The first year's work continued after this manner. For the second year, a program of reading, which centered largely around the understanding of the pupil and the factors which would enter into his complete religious development, was blocked out and followed. This reading program included materials relating to worship, to an understanding of the pupil, to home religion, and to parental relations. Inter-denominational and denominational church school periodicals together with a few outstanding books were used. The experience culminated in the last two sessions being given over to a discussion of Fox's *The Child's Approach To Religion*, led by the pastor. Several teachers, in their effort to understand the child's religious problems were forced to re-think their own religious beliefs.

This superintendent's plan for the third year of departmental workers' conferences calls for a careful study of the curriculum, its selection, and its use.

In a third situation, after a winter of more or less desultory discussions, a director of religious education was brought in to aid the workers. These were then faced with the question "If you could have the kind of a Sunday school you would like to have, what would it be like?" Each in turn, around the semi-circle, made his contribution. The replies were noted on the blackboard, briefly discussed, and organized to form the basis for a series of conferences for the next year. Individual questions and problems were dealt with during the two hours of informal discussion following the ten o'clock adjournment, and in books which were made available.

The importance of a clearly defined purpose for the workers' conference cannot be overemphasized. This, while not necessarily revealed to the group, will give unity to the series and momentum to each individual session and add an accumulative value to the whole. If, on the other hand, the series is planned by the group itself, the searching out of the general and specific objectives will be a valuable experience. In such a situation, the workers themselves or their committee will contribute suggestions as to reading materials, speakers, et cetera. The conference group can then vote and move forward as a cooperative unit. Those charged with the leadership of these enterprises will have to determine in the main, after possibly some private co versations, whether their approach will be creative or tra missive or a combination, as in the case of the junior supe intendent mentioned above. In either case, the final touch should be made by the person responsible for the executi of the program series and of the individual unit.

The leader confronted with the opportunity and respo sibility of planning or guiding the whole or an individu session, needs to face thoughtfully the problems of adequa leadership and adaptation of materials and theme to h particular conference group. He must know when to ca upon the expert who, versed in the theory and practice present-day methods of both religious and general educ tion, will know how to adjust his vocabulary and to sta his concepts in words that are intelligible and gripping the youngest newcomer in the corps of workers and to th oldest member with his years of experience and deep rooted convictions. The one may be timid or egotistica and the other dogmatic and self-satisfied, but the felt an unfelt needs of both must be met in the interests of ha mony. Likewise, the interest must be challenged and th respect won of those between these two extremes if the co ference is to be the means of quickened spiritual life greater achievement, and improved work. These must b coveted outcomes if the conference is to be considered suc cessful.

The worker as a doer will be concerned with the lif of today and the world in which he lives. His upreach t God, as has well been said, will be measured by his out reach to his brother man. In these conferences, which h shares with others, provision should be made for fellow ship, as well as for intellectual and spiritual stimulatio and for problem-solving. The conference, thus, becomes a vehicle, a method for the improvement of the worker themselves, and a bridge by which transition is made from where the workers are to where they want to or should desire to go in matters of class, department, or school relations and in their own thinking and development. The process may seem slow, and it must be continuous; but in the effort to make the ideal real, will not the real become ideal?

Allen. Century Photo.

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"I think I know the reason why
So dark and gray is Autumn's sky,
For all the flaming crimson glows
Of sunset gold, and morning rose,
Are given to the wayside trees
To make the lovely Autumn leaves!"

▼

Leadership Requirements in the Church

By J. Fisher Simpson*

This is an article to read side by side with a mental picture of one's own church program. Frequent stops to compare the two will be in order

THE time has come again when pastors are facing the responsibility of selecting leaders for the new church year. Long hours of consideration will be given to the problem. In most churches pastor will feel that they do not have a sufficient group of well qualified persons to meet the needs. The churches all have many fine Christian personalities who are loyal and true, but pastors are realizing that it takes more than a good person to be successful in leadership responsibilities.

As never before the whole program of the church is coming to be thought of as educational, and consideration should be given to the selection of all leadership from the angle of the ability of these leaders to help people grow. Leaders are expected to think of their work in terms of its educational values and possibilities and to make that approach as they perform their duties.

Many selections of workers will be made with misgiving. Probably many people will be put in places of responsibility simply because there are no others who could do better. It is often not a matter of selecting but of getting anybody to do the work.

The local church is compelled to use the leadership at hand, whatever the quality. People cannot be brought in from other places for church work as they can for business and public education. This means that if a church has the leadership necessary to carry on its work adequately it must develop its own personnel.

What are the leadership needs in your church? What kind of leaders are needed? In what areas are they needed? What can be done in developing leaders? These are some of the questions each church should be facing for itself. Then, having reached some conclusions, definite plans should be worked out for a long time training program.

Basic Qualities

It should go without saying that the most essential of all qualities is that of a vital and rich experience of fellowship with God and with Jesus as Savior. There must be a conviction of the importance of the task and a devotion to it that will stand against all difficulties. A love for others will pervade the leader's life and will be expressed in all relationships.

But to these basic qualities of character certain knowledge and skills must be added. It is not enough to be good. A leader must know people and how they grow. He must be able to interpret the signs of the times and be prophetic in his leadership. He will arouse in others the desire to grow religiously and to share in making a Christion world by their own activities. He will be able to lead others into a more adequate interpretation of their own experiences and to develop attitudes and loyalties which will give dynamic to their lives.

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Administration

While the pastor must always be the chief administrator of the local church program, many pastors are carrying administrative details that really should be borne by laymen. But the determination of policies and the way in which those policies are carried out have such a direct bearing upon growing life that it is most essential that care be exercised in choosing these leaders. Administrators are coming to see that financial plans, the social service program, and every phase of work in the local church must be carried on in that way which will be most conducive to Christian living and learning.

This means that the officers of the various societies, departmental officers, officials in student groups, and any others in administrative positions must come to see their work in terms of its educational values. They must be led to interpret the whole program of the church as an educational enterprise.

Teaching

One of the most important of all the groups of workers engaged in trying to help people to grow in their Christian experience is the hundreds of thousands of church school teachers. They are challenged with a task that requires knowledge, skill, patience, fortitude, love, and other Christlike qualities. The millions of growing lives under their leadership are needing the best that can be provided. They must have more than instruction; they must have sympathetic counselling, assistance in interpreting their experiences, guidance in sharing in the Christian enterprise, and the companionship of Christian personalities. The call is for people who not only know the way of life, but who can also lead others therein.

These leaders must know in general the nature of those whom they are leading and, in light of that, should study the characteristics of individuals. By all means there should be an understanding of the end in view in Christian education. Each worker should formulate for himself a statement of his purpose and this calls for some careful study.

Do your teachers know how to guide others in the way of truth? No one teaches unless someone learns. Do your teachers know how people learn and are they seeking constantly to make improvements in their methods?

What is the curriculum to be used in helping others to learn the way of life? Do your leaders have a clear understanding about this? Are they putting emphasis upon a knowledge of the Bible and lesson helps as the thing of major importance or are they finding in the lives of their pupils the center of their teaching? Are they bringing to bear on these experiences of learners the resources in the Bible and many other areas of human experience?

These questions are indicative of what should be expected of teachers who are sharing in the church's programs,

Finances

The church needs money very badly today, but more it needs Christlike persons with a keen sense of stewardship. Too much of the money the church receives is secured without helping to grow a more vital Christian experience. One quest of the church has always been to help people to share in the financial support of the work out of their love for it.

The success of this ideal is dependent upon the attitudes of people to the work of the church, what they are taught about stewardship, and the methods used in securing funds. There are methods which get money but leave people impoverished spiritually. To have any worthy success in motivating the support of the church presents a challenge to leaders. They themselves must see that it is not the amount of money that is of most importance but the spirit in which it is given and the appeal must be on a sound educational basis. Those who are charged with the financial affairs of the church should use the fundamental principles of an educational program. The church membership should have a knowledge about the causes which they support, the appeal should be such as to arouse interest and a desire to share, there should be satisfaction in paying, there should be frequent repetition of paying.

The Wider Outreach

What a need today for a sense of national and international responsibility among us! The church has been the one agency that has taught the brotherhood of man and it must see this ideal carried forward.

In this generation there has been a radical change in missionary motivation with probably a loss of interest. How to recapture the consecration of the church to the quest of taking the Christian message to the world is the challenge before leaders. The solution seems to be in including in the total program of the church those elements that develop appreciation of other races and a desire to share Christ with them and to give opportunity to attain the best in life. We call it missionary education. Numerous world questions are involved such as peace and race relations. A generation with Jesus' idea of the sacredness of human personality will bring about a changed world. Success in this depends upon how the work is done by the leaders in the local church.

Developing Leadership

These are some of the leadership requirements of the church. You will think of others. Every church must develop its own leaders and every church can do this. Ample provisions are made in the training program and the work is well under way in hundreds of churches. Someone in the local church must become responsible for meeting this need. Usually the pastor takes the lead; others may do so. There are many informal methods to be used. Anything that will help to arouse a conviction among leaders that the chief business of the church is to help people to grow into Christlike character and will bring these leaders to work earnestly and wisely to that end is leadership training. Your denominational headquarters or the International Council will be glad to help you.

What Are the Facts?

The proof that you believe what you declare
Is that you still stand firm though throngs pass by;
Rather cry truth a lifetime to void air
Than flatter listening millions with one lie!

—Edgar Fawcett

THE relationship between crime and the use of alcohol as a beverage is frequently discussed. Some facts on this subject are given in the government pamphlet entitled *The Value of Law Observance,* pages 31-32.

A Lord Chief Justice of England states: "If thoroughly examined, nine-tenths of the crimes of England and Wales could be traced to drink."

The Massachusetts Bureau of Labor Statistics showed in 1905 that 84 per cent of all criminals under conviction in correctional institutions of that State owed the conditions which induced the crime to intemperate habits.

A committee investigating crime in the United States in 1900 concluded that 49.95 per cent of the criminals in the country were induced to commit crimes by alcoholism.

Crime investigations in countries whose reputation is that of light drinking are as follows:

Due to alcohol:

Germany	41.7 per cent
Austria	58.8 per cent
France	60 per cent

It is stated by students of criminology that alcoholism is responsible for 80 per cent of the antisocial propensities that make necessary jails and correctional institutions.

In addition to this, 20 to 35 per cent of the inmates in State poorhouses indicate an alcoholic history.

Thus it is shown that alcohol is responsible for at least 25 per cent of the insane in the United States; for 40 per cent of the neglected or abandoned children in the United States; for 50 per cent of the convicts in prisons; for 80 per cent of the inmates of jails and workhouses; a large number of suicides and accidents; almost all venereal diseases; and a large proportion of marital infelicities.

It is well to point out that these figures were all collected before the national prohibition act became effective in 1920.

Herman Adler in an article on "Alcohol and Crime" in *Alcohol and Man* quotes from various sociologists and criminologists. Two of these quotations follow:

In his *Criminal Sociology* Ferri wrote:

"The influence of acute and chronic alcoholism (wines and liquors) on the increase of crime is a very serious question. In France, for example, and similar figures might be cited for many other countries, the figures relating to alcohol, crime, suicide, and insanity show an horrible agreement."

Ferri shows a statistical relationship between vintage crops and crime in France.

Healy believes that:

". . . the many-sided relationship of the use of alcoholic beverages to criminalism is so completely established that we hardly need to dwell on the general question, important though it is. All court officials are well acquainted with the concrete facts, and many statisticians and others have gathered the larger data. We must acknowledge at once the difficulties which lie in statistical investigation of the subject in many directions. Impossible though it may be to determine accurately the influence of alcohol in the production of this or that especially attributed condition, still taken either en masse or studied in connection with the individual offender, which is our special point of view, the facts will easily justify the cold assertion of Aschaffenburg that if we could by one blow do away with the use of alcohol, the number of annual convictions would be reduced one-fifth."

At the conclusion of his article, Adler states:

Under such conditions, it is, of course, clear that any chemical re-agent which disturbs the smooth functioning of the organism may produce situations from which a criminal act may result. It is this disturbance of functioning so commonly associated with alcohol which has perhaps contributed more than anything else to the widespread belief that alcohol is one of the great causes of crime.

"The Coming of the Christ Child," a dramatic service of worship, by Ruth Irwin Rex, and "The Christmas Bells of Kerin Town," a dramatization for a Christmas entertainment, by Mary Bennett Harrison, will appear in the November and December Journals.

Youth Looks at the Race Problem

By John R. Scotford*

HOW the other fellow thinks and feels is an interesting question for young people, especially when the other fellow happens to be as different from themselves "as black from white." The spirit of daring in our youth leads them rather to enjoy venturing across the racial barriers which their elders have set up.

At least such is the experience of the Congregational churches of New York City and vicinity, under whose auspices a young people's inter-racial week-end conference was held in the West Center Church of Bronxville. Each church was asked to send two delegates, who were entertained in the homes of this rather fashionable suburb. The result was a full-time attendance of forty-six delegates, of whom eight were colored, representing twenty-six churches. In addition fifty or more young people came in for the Sunday evening service.

The plan was to divide the speaking and the leadership of the discussion equally between the two races, although as matters worked out the Negroes did a trifle more talking than did the whites.

Following a fellowship banquet on Friday evening, Rev. Horatio S. Hill, of the Baptist Educational Center in Harlem, a full-blooded Negro, spoke on the theme "If I Were White." His answer to this question was that he would seek to free himself from prejudice by really knowing the Negro.

Practically all of Saturday morning was given to a free discussion of race relations under the leadership of Mr. Hill, who kept his own opinions very much in the background. The usual procedure was for the white delegates to ask questions and for the Negro delegates to answer them. Many definite situations were discussed, such as the Negro's restaurant problem. In any New York restaurant a colored person who insists upon his legal rights will be served, but often in a slow and grudging manner. Should a Negro demand that he be waited on, or go elsewhere? On the other hand, the white girls raised the question of the difficulty of being friends with the colored girls whom they had met in school because of the latter's shyness. The white delegates rather neatly argued themselves into agreeing that much racial prejudice is simply an endeavor on the part of certain white people to cover up their own inferiority complex. A saving grace of humor was introduced into the situation by Mr. Hill's whimsical description of the various forms of discrimination which he had encountered.

Even in the discussion of the injustices which had been practiced against their race, the Negro delegates revealed no rancor. Everybody remained in the best of humor throughout the conference.

Saturday afternoon was devoted to a picnic lunch, outdoor sports, and a sunset meeting. The conference reassembled Saturday evening under the leadership of Mr. W. Dyer Blair, a southern white man connected with the New York City Federation of Churches. Speaking on the theme "If I Were a Negro," he presented a philosophy which he believed should underly our attitudes toward other races:

I. There is a purpose in the universe.

II. Persons are of infinite worth.

III. Christianity possesses ample resources for solving our economic and social problems.

IV. For true success I must find the Great Cause to which I would give myself.

V. I should be a great lover of my country.

At the Sunday morning church service the sermon was preached by Samuel McCrae Cavert, General Secretary of the Federal Council of Churches of Christ in America. Both before the preaching service and in the afternoon

(Continued on page 34)

*Editorial Secretary, Commission on Missions of the General Council of Congregational and Christian Churches, New York City.

Chicago Architectural Photo Co.

Home and School Working Together

By Alma McKibben*

"Parent education" is coming to be an important phrase in religious education. It will soon be "in vogue," and rightly so. This article deals with one phase of that movement, but an important one—the cooperation of parents and church school teachers in the child's program of Christian education.

PERSONS who, like the writer, occupy the dual rôle of teacher and parent in the church's program find it easy to see that lack of understanding is often the chief cause for the seeming indifference of parents to the work of the church school. To bring about a better understanding should be one of the main purposes of all church school leaders. It is the purpose of this article to suggest some ways by which this can be done.

Seeing Each Other's Viewpoint

It might be helpful first, if a view of the problem were taken from both sides. There is the parent's side of it. If the teacher will remember these facts about the parents of her children, it will help greatly in solving their common problems:

All normal parents are interested in their children and in anything which they feel is making a definite contribution to their lives.

There is usually a thriving parent-teacher organization in connection with the public school.

Parents do not expect or want the Sunday school to duplicate the day school experiences of the child.

The hour of the church school session is sometimes one which makes it difficult for parents to cooperate in regular and prompt attendance of the children at these sessions.

Parents appreciate personal contacts of the teacher with them and with the children.

Parents want to see what is being done in the church school as well as hear about it.

There are different kinds of parents depending largely on environment and education.

Most parents will welcome an opportunity to have a part in a well organized program which will help to make religion real and vital to the child.

Parents have a right to expect guidance from the church as to effective ways of interpreting religion to their children.

The teacher's viewpoint must also be considered. The parent should know these facts:

Most teachers are busy people who are giving their time to the church school because of devotion to the task of Christian education.

Teaching a Sunday school class requires many more hours than the time on Sunday morning.

Teachers need the encouragement which interested parents can give them. (A word of appreciation can do wonders.)

The church school program is an essential part of the education of the child and cannot be neglected.

A very small part of religious education can be given on Sunday. It is daily learning and living that counts.

A weekly home program correlated with the Sunday program would greatly aid the child's development and assist the teacher.

The parent's attitude toward Sunday school exercises a large influence on the child's attitude.

Religious nurture is a home responsibility and cannot be entirely transferred to some other person.

What, then, can the church school do in order that the parents may have a better opportunity to help in the work? The following suggestions might be used in a large organized school and adapted to the needs of other types of schools.

Parent-Teacher Organizations

In a large church there should be at least two parent-teacher organizations having a loose relationship to each other. The smaller church will provide for both types of work in one group.

A Mothers' Circle. This group will be composed of mothers of pre-school children, meeting monthly with carefully planned programs. The program should be concerned, for the most part, with the religious needs of the small child. This group will have committees which function in the church school as assistants to the cradle roll, beginner, and kindergarten superintendents. They may help in tele-

*Evanston, Illinois.

phoning, in sending out letters, in visiting sick children and new babies, and may at times be called upon to help on Sunday morning. There will also be program and social committees which function within the group.

A Parents' Club. This group will be composed of fathers and mothers of school children. It will have its regular meetings also with a program suited to its needs. There should, of course, be a democratic spirit used in the choice of topics for discussion, but a carefully planned program under the direction of a program committee will be found to be most helpful. This club should be not only an organization which has interesting meetings for parents, but one organized for cooperation with the church school and actively helping it in its work.

Teacher-Parent Contacts

The *Home Room Plan* as it is used in most large public schools could be used to advantage here. There would be a mother and an assisting mother to represent the parents in each grade. They would meet with the teachers and help plan the year's work. They would help the teacher in keeping in touch with all the parents within the group through letters and telephoning. It must be remembered that mothers should not be expected to leave their homes and children too often. Care should be taken that the minimum number of meetings which require her attendance are held. It is probable that a meeting of the teachers and officers and the assisting mothers in a department at the beginning of the year, one in the middle of the year, and one toward the last of the year will be all of the group meetings necessary. Then a relationship can be built up between the teacher of a particular grade and the mother who represents that grade. The important thing is that a feeling of actually working together is built up between parents and teachers.

Statements regarding the teaching program of the grade should go to the parents regularly, probably at the beginning of each quarter. Definite plans should be made early in the year for a church school day when parents may visit the school and see the work which the children have been doing.

There will also be careful plans made to meet the needs of fathers and mothers for more extensive training. We must not forget the inspirational needs which are often very real to parents. One teacher felt that her class of young mothers should be discussing their own everyday problems in relation to their children, and she tried many times to give opportunity for such a class discussion. It never succeeded. Finally a few of them came to her and told her that they had left their children in the kindergarten and had come to her for spiritual guidance. They said they had many helps on management of children, but what they wanted was enrichment for their own lives so that they could give religious guidance to their children. Any one who has talked to parents in churches knows that their need is great in these times of changing theology and world opinion. Some churches may feel that their parents are in need of guidance along other lines. Wherever the need is, there should the church be with her helping hand.

It is important that the home help the child to think of religion as an everyday experience and for that reason especial effort should be made on the part of both parent and teacher to see that opportunities for practicing the ideals that are presented on Sunday be given during the week. A list of the Bible material used in the church school during a month will help the parents. A suggested list of stories and books will also be helpful. Many times books prepared by the children to illustrate songs and stories form a link between home and school. At times the child may be able to contribute objects for the museum or picture file at church from his own home.

Photo, John V. McClees

The important thing is that the teacher should take for granted the fact that parents want to help in every way possible and proceed on that basis. The teacher should be sure that suggestions for home cooperation have real worth and meaning. There has been too much talk about "helping mother set the table," and not enough talk about the presence of the Heavenly Father in the lives of both great and small. Children, of course, must learn to act properly and to be helpful in the simplest details of life, but they must also learn to live as in the presence of God, and that requires far more guidance on the part of parent and teacher. It means that appreciations and apperceptions are made keen and reliable. It means a wide knowledge of life both in its practical and beautiful aspects. It means that "the things of the spirit" grow more and more meaningful. For this task all the combined skills and consecration of both parent and teacher are necessary.

Increase Your Sunday School

SUNDAY school superintendents and teachers have ever with them the problem of building up attendance, and they recognize that some methods in popular use are not educationally sound or permanently helpful. *How to Increase Sunday School Attendance,* a twenty-seven-page pamphlet recently issued through the International Council, was prepared cooperatively and gives the consensus of opinion of many experienced workers regarding the best methods of discovering prospective pupils and building up regularity of attendance. It may be secured from your denominational board, your state council, or the International Council of Religious Education. Price, 10 cents.

"Sermons in Stones"

By Cecile Houghton Stury*

Street Scene

IT IS EVENING. The crowds of people enter a stone quarry near Sussex, Wisconsin, and are escorted to their places by Boy Scouts. The old stone quarry walls and floor give a romantic atmosphere and we hear someone say, "I feel as if I were in Palestine."

Through the stillness there is heard organ music. A robed choir is seated in a niche which seems to have been chiseled out for that very purpose, and harmonies fill the air. Then, spotlights, and Pilate is seen on his throne of stone. Sergius enters and the play "St. Claudia" is started. Pilate expresses wonder about a certain Nazarene who has stirred up the people.

As Scene 1 closes, a light reveals a most beautiful garden to our left. Rocks, a few small trees, some flowers, and maidens in delicately tinted robes are seen. Then comes Claudia, wife of Pilate, "burdened about this Nazarene." She calls the centurion and commissions him to tell Pilate to "have naught to do with this just man." Cries of the mob are heard and Claudia moves majestically through dim light to the brightness of Pilate's court while soldiers may be seen marching back and forth in the background. Rocks give strength to this dramatic scene of soul conflict as the queen lays down her crown and goes out from Pilate's court to find the Nazarene.

Empty Tomb

Cries of the mob are again heard as the frightened Jews of the Via Dolorosa scene appear. Terror subsides as Claudia converses with them and each tells of personal help received from the Master. Suddenly Judas rushes across the way, tries to pray, and dashes remorsefully up the rocks and away. Then, out of the darkness, above, Mary Magdala speaks, "Where are ye all?—O craven hearts, to fail Him in His need, . . . Are ye so fearful to acclaim Him Lord . . . ye whom He healed—ye whom He always loved?" Then, Claudia's declaration of faith, "Maiden, I'm not afraid to call Him king." And as Mary cries, "Master, I come," and goes out, followed by Claudia and the others, we, too, renew our own consecration. Now we are conscious that a cross has been raised on the cliff above us. It is the back we see. Mary and her followers arrive. "Master!" she calls as she falls with her arms about the cross. John receives the Mother of Jesus and as the choir sings, "It is Finished" the lights diminish.

As a soft blue light, falling from a natural tree, reveals Claudia and her maiden Beulah we hear the soul struggle between faith (Claudia) and fear (the maiden) and the pondering of that age-old question, "If a man die shall he live again?" Then as the centurion and Mary arrive bearing the joyful news of the empty tomb the choir bursts forth into the "Hallelujah Chorus," the lights are dimmed, and the people move quietly and reverently away.

Thus, for two years, Marshall N. Goold's religious drama "St. Claudia" has been given at Hal-

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*Sussex, Wisconsin.

Jesus Passes By

A Certain Church Re-Thinks Its Program

By A Member of the Board of Religious Education

Part II

"FIRST of all," began Mrs. Harris briskly, as she opened the second meeting of the re-organized Board of Religious Education of First Church, "I think we should run over the report of the director of religious education on the subjects now being studied in the various departments and classes so that we may have a bird's-eye view of the total situation."

This second meeting of the Board of Religious Education was attended by every member. The educational program of First Church had been receiving severe criticism from some parents who felt that its curriculum was not adequate. The minister had asked the Board of Religious Education to take active charge of a complete study of the situation and make recommendations.

"I have had the report mimeographed so that you can each have a copy in your hands," Mr. Jackson said, beginning to distribute the papers. "If you will look it over rapidly you will get in outline form the curriculum being used in the school."

"But, Mr. Jackson," began Mrs. Harper, the supervisor appointed for the intermediate classes, "there is so little *order* to the whole thing."

"What do you mean by order?" Mr. Jackson countered. "Probably you mean a sequence of subjects which looks orderly as we run our eyes down a page. This sort of organization seems to me artificial. What I am interested in is to get an organization which actually represents the growing interests and needs of the boys and girls."

"We would agree with your theory, Mr. Jackson," the thoughtful beginner supervisor, Miss Dunham, replied, "but the theory implies the necessity of differentiating between trivial, passing interests and fundamental experiences; or selecting from the whole range of interests those which offer largest opportunity for leading the child to a religious interpretation of the universe."

"The whole plan," commented Miss Randolph, the junior supervisor, "though it has many high spots, seems to me to lack balance. For example, in the junior units, I find a long unit on heroes of peace chosen for the fifth grade, and another long one on missionary heroes chosen for the sixth grade. Now, heroes are interesting to juniors; but as I think of the junior boys and girls whom I know I realize that we have left untouched many other fundamental interests."

Mrs. White, a mother who had been named to the committee, had listened to the discussion with great care. "Of course, I know that children learn more quickly and more happily when they are studying about things and ideas that interest them," she now said earnestly, "but isn't there a place for teaching children what we are sure they *ought to know* as well as finding out what their interests are?"

"Mrs. White has asked us a very reasonable question," Mrs. Harris remarked. "And one which is at the heart of our problem. Shall we discuss this point before we go on with a consideration of the curriculum as a whole?"

"Yes, Mrs. Harris, I think we should discuss that question carefully," spoke up Dr. Reeves, the pastor of the church. "I agree that it is at the heart of our total problem."

"I presume that the very raising of the question suggests that there is doubt in the mind of some of the members of the Board regarding the advisability of an experience-centered program," Mr. Jackson answered. "For my part I do not see how any subject can be selected for study unless it does grow out of the spontaneous interests of the members of the group. For some one other than the leader and members of the group, say this Board of Religious Education, to select the units of study for a given grade seems to me a procedure which is not in harmony with modern educational practice."

"But we must remind ourselves, Mr. Jackson," cautioned Miss Dunham, "that educational practice as it relates to day school had to abandon its absolute stand on that point, and has modified it so as to provide that certain basic skills which a child has to have in order to live in the present world, such as reading, writing, number combinations, be taught in the primary grades, even though the child does not evidence any spontaneous interest in them. Interest has to be stimulated by the teacher."

"Would you say, then, Miss Dunham, that in our field this same principle would operate," Dr. Reeves asked, "and that we would be justified in selecting certain essentials and seeing to it that they are incorporated into the church school curriculum?"

"Of course, Dr. Reeves," she answered, "it is very easy to be misunderstood on this subject, so we shall have to talk it through carefully. I do think that there are certain minimum essentials in a program of religious education which should be selected by a responsible body, such as this Board, and be made a part of the curriculum of every child. But I think that these minimum essentials should be spread through the entire curriculum in such a fashion that the child will be attracted toward them rather than repelled by them, will welcome them rather than resist them."

"Explain that a little further, will you Miss Dunham?" asked Miss Randolph.

"Why, as I see it," Miss Dunham went on, "we should set up, first of all, our objectives. What is it that we hope to accomplish through the church school? These objectives will be general, comprehensive: such as, a sense of companionship with God, a sense of personal relationship with Jesus, Christian character, a disposition to improve the social order, ability to use the Bible. Of course, we cannot accomplish any one of these general objectives in any one year and then leave it. Rather, they are realized through continual activity on the part of growing persons. For a group of beginners, these activities will be of one sort, for a group of high school boys and girls they will be very different. But all leaders, from the nursery through the adult groups, will check the activities of their

groups constantly to see that none of them is being neglected."

"But how can we have all of these objectives included in every unit?" Mrs. Harper asked. "Isn't it likely that trying to do everything at once we will not do anything well?"

"Yes, that is true, and it means that certain objectives will be selected for emphasis at certain times. For example, there ought to be certain units placed at appropriate points through the curriculum of the church school, dealing in detail with the life and work of Jesus; other units dealing specifically with the growth and development of the Bible; with the story and present-day work of the church; with problems of making a Christian social order; such as world peace, economic justice, race relations."

"Now, let me see if I get your point of view, Miss Dunham," Dr. Reeves questioned. "There are certain general objectives toward which all of the work of the church school should be aimed. They should be constantly in mind. But there are needed, also, special units emphasizing from time to time various items in this list of general objectives."

"Not only emphasizing them, Dr. Reeves, but also making them specific. That is where we must not neglect the interests and experiences of the boys and girls. The only way in which a child can have Christian character is to act in a Christian way in the situations which he himself meets. It isn't very fruitful for him to be able to tell you how a Christian would act in a situation totally different from those with which he is faced. That is the point of weakness in a system of teaching which sets out to teach children *rules* and *ideas*. They learn the rules, but fail to use them; they can give back the ideas with beautiful precision, but let them make little difference in what they do. And so if we are to realize our general objectives, we must help our boys and girls in their own everyday situations to make constant progress toward them."

"And that means?"

"That means that our curriculum will be based upon the interests and experiences of our boys and girls, but interests and experiences selected and dealt with in the light of our comprehensive objectives. Nothing will have a place which does not help the boys and girls to a realization of those objectives; but neither will anything be included which is foreign to the interest and experience of the children."

"But I still don't see," Mrs. Harper interposed, "how we are going to get in the *facts* we want the pupils to know. Isn't there a place for facts in religion?"

"I think there is, but knowledge of facts should not be considered an end in itself. We want the pupils to know some important facts about the Bible, but primarily that they may know how to use the Bible as a guide to their attitudes and conduct; we want them to know some important facts about the history of the church, but largely in order that they may discover and take their place as participating members of the church family; we want them to know some important facts about the life of Jesus, but that knowledge is most fruitful only when it helps them to discover and carry out the spirit and the purpose of Jesus in their own everyday relationships. The facts will be spread out through the curriculum so that they will be learned when they are most needed and when there is likely to be most interest in them."

"Looking over our curriculum in the light of this discussion, I feel that it does have serious weaknesses," confessed Mr. Jackson. "It doesn't seem to be very selective. Nor is there provision anywhere along the line for the specific emphasis of some of the objectives. Let's make it over."

"Well, I am beginning to think that that is a much bigger job than I had at first considered it," laughed Mrs. Harris. "But now that we have undertaken it, I am sure that we want to go through with it."

* * * * * * * * * *

After thoughtful consideration, the Board adopted a set of general objectives, and worked out the following plan for a four weeks' program of activity:

1. The preparation by the supervisory helper and teachers of each department of a statement of the significant experiences and interests of the pupils of that department, based upon available studies and personal observation.

2. In the light of these experiences and interests, the preparation of a statement suggesting the specific attitudes and types of conduct which pupils of that department might reasonably be expected to develop, looking toward the realization of the comprehensive objectives. For example, just what is Christian conduct for a fifteen-year-old at a high school football game? Just what does it mean for a ten-year-old to have a sense of fellowship with God?

3. The suggestion of several units of study for each grade within the department, based upon the interests of the groups on the one hand, and the desirability of emphasizing certain objectives on the other.

It was agreed that when these proposed units of work are all reviewed together the matter of placement will be worked out so that there will not be over-emphasis of some items and neglect of others, and so that a given emphasis will come within the grade where it is likely to be most whole-heartedly welcomed and most needed.

* * * * * * * * * *

What happened next in the effort of this church to remake its educational program will be told in the November Journal.

Aims of Spiritual Living

(Continued from page 6)

that came to Lady Somerset as though by a voice from heaven: "Act as though I were, and you shall find that I am." Great religious genuises living and dead—and now scientists—testify with one voice to the possibility of experiencing God's presence. It only remains for us to quit our procrastination and act. Once we make God the major hypothesis of life, the answer will surely be the assurance of his abiding Presence. But it takes courage and persistence to complete the experiment.

Let us remind ourselves, in conclusion, that not far from the scenes of Jacob's experiments and experiences lies the Sea of Galilee. On its wondrous shores walked One who knew the divine Presence far better than Jacob with his limitations, ever could. After all these centuries the traveler to that shore can still easily imagine Him standing there as the day draws to its close. In the light of that vision, our sense of God's presence grows strong again. Over Him we seem to see another Heavenly ladder with angel ministrants ascending and descending. Here at last our heart-hunger for God finds its satisfaction—in the Christ. "Surely the Lord is in this place; and I knew it not."

Photo, Anthony Caroglanian

The Worcester Passion Play

By Shepherd Knapp*

Some people will approve and others will disapprove the idea of having any person portray Christ, as is done in the Passion Play described in this article. Each reader must decide for himself. The account is of such interest and the results so evident that the editors pass this record belong to their readers.

"AND moving around among them was Jesus Christ himself." The speaker was a working man in his working clothes, carrying the shabby Boston bag which had probably held his lunch. He stood with two friends, waiting for a street-car, and his description of the Passion Play, which he and his wife had seen the night before "in that church near Lincoln Square," was overheard and reported by one of the hundred and fifty people of that church who had worked to translate the Passion Play from a dream into reality. "Yes," he repeated, "Jesus Christ was there." It was evident that he had been more than ordinarily moved by the drama which he was describing.

This is what he had seen. A church filled to the last seat by an audience drawn from every quarter of the city. Partly by an appeal to the imagination, partly by the erection of simple structures representing houses, a hill, a well, a courtyard, a walled garden, the interior of the church had been transformed into the land of Palestine nineteen hundred years ago—now the open country, now a town, now the streets of Jerusalem.

By roads leading through the wilderness (aisles of the church) come pilgrims on their way to the Jordan, seeking John the Baptist. They find him and hear his preaching, and he leads them down to the river beyond the hill, out of sight of the audience. Another figure is now coming along the desert road, youthful, alert, moving at a swinging gait. It is Jesus of Nazareth. He too is seeking John the Baptist. He is about thirty years of age. He disappears in the direction of the river, there to be baptized.

How profoundly that experience stirs him is plainly evident in his face and bearing as he returns. His soul has heard a mighty call from God, and he is answering it. But not easily. A fierce struggle awaits him on the threshold of his task. He must go away alone, to be tempted; and although we see but the outward man as he

Photo, Anthony Caroglanian

On the Road to Calvary

*Pastor, Central Church in Worcester, Worcester, Massachusetts.

kneels there on the hill, the assault upon his soul, and his soul's victory, are plain to our eyes.

Now in swift succession the events of his ministry are portrayed—the whole substance of the Gospel story. He is seen worshiping in the synagogue, healing the demoniac, ministering to the sick in body and in soul at the door of the house as the sun is setting, calling the first disciples, telling the parable of the Prodigal Son (which is enacted also, as he tells it), praying at night on the mountain, ordaining the Twelve, teaching and training them, welcoming the little children, journeying to Caesarea Phillipi, setting his face to go to Jerusalem.

Then comes the deepening tragedy of the final days, while in the streets of Jerusalem the everyday life of the people is indifferent or hostile—the Last Supper in the upper room, the departure to Gethsemane, the treachery of Judas, the trial before the High Priest, Peter's denial, the crowd before Pilate's palace demanding the release of Barabbas, the condemnation, the march to Calvary, where the people, who have swarmed up the hill, show by their looking and pointing that they can see the raising of the cross which the audience cannot see. And finally, in the darkness, which from the sixth hour "was over all the land until the ninth hour," the words from the cross: "My God, my God, why hast thou forsaken me? Silence. "Father, into thy hands I commend my spirit." Silence. And then the triumphant, "It is finished!"

. . . . . .

The daring of this dramatic presentation of the world's greatest story was justified by the result. It may seem incredible that it should all seem real, should seem to be the events and people themselves, not a mere theatrical representation, although the actors are inexperienced (just the rank and file of the people of a church), and, except for the beauty of the costumes and the simple lighting, there is no attempt at realism in the ordinary sense. Yet it is true —proved by the eager testimony of those who have witnessed this Worcester Passion Play in Holy Week from year to year since it had its beginning in 1929.

An important aid in reaching this result has been the presentation of the action in pantomime, while the voice of a reader tells the story. Almost any one can act naturally and convincingly, if not required to learn and deliver the dialog.

Another important factor is the use of the whole church for the action, instead of placing it on a stage as in a theater. The audience is in the midst of it, and therefore feels itself to be a part of it.

But most vital of all is the sincerity and eagerness of the actors and the workers, who plainly feel that the Passion Play is a challenging task, and who find happiness and inspiration in sharing in it. Those who act small parts are no less devoted than those who, each year, impersonate Peter, or John, or Judas, or Pilate, or Caiaphas. Nor is it any different with those whose work is out of sight—sewing on the costumes, installing the electric wiring, constructing the scene, marshalling the actors at the entrances. The people of Central Church in Worcester can understand how to all the people of Oberammergau the preparation and acting of their Passion Play has become a vital spiritual experience.

Yes, there are hundreds of people in that Massachusetts city who feel, as did that working man, that "Jesus Christ himself was there."

A Fellowship of Christian Worker

IN RESPONSE to the announcement, in the Septemb *Journal*, of the plan for A Fellowship of Christi Workers, inquiries have come asking for suggestions f getting the Fellowship started in a local church. The fo lowing outline of steps may be helpful:

1. Write to your city or state council of religious ed cation, your denominational board of religious educatio or to the International Council stating that you will l willing later to report the results of your experimentati and asking for a leaflet describing the plan and for a fe application blanks.

2. Send in your own application for membership that you will have done what you later suggest that othe do.

3. Present the plan of the Fellowship to the major of cial board of the church, or to the committee on religio education, or to the church school workers' conference, o to a few selected individuals.

4. Arrange to have some person appointed to be sp cifically responsible for enlisting other members.

5. If possible, arrange to have specialists designated t help applicants prepare their plans of service and growth For example, a specialist in work with children may b designated to help workers with children, and so in othe fields. Often such persons can be found in the communit even though they are not available in some of the loca churches. City and county council leaders can give guid ance in many cases.

6. When several persons have developed their plans c service and growth, after receiving the *Fellowship Boo* they may be called together for a dedication service.

What a Fellowship Group May Do

1. It may meet for special services of worship.

2. It may arrange for meetings when members wil share their problems and will offer mutual help. Specia series of conferences can be conducted. Specialists can b brought into the meetings when needed and available.

3. It may arrange for various social functions for them selves and friends. There should be fellowship in play a well as in work.

4. It may plan a definite campaign for enlisting othe members.

5. It may bring pressure to bear upon the proper offi cials in the church to provide a more adequate program o leadership training, and may give active support to al means of leadership training that are made available.

6. It may draw up minimum standards for leadershi in the church and present them to the officials of the churc for adoption.

7. It may enlist new workers for service in the church.

8. It may make a distinct contribution to the work o the church by arranging to send selected persons to young people's conferences, adult summer schools, community leadership training schools, etc.

In all cases a Fellowship group should work through th regularly constituted channels of the church, and should b a group within the church, not separate from it.

If one-fourth of the present workers in any church wer to join the Fellowship and carry out reasonable plans fo service and growth, it might easily mean a new day for tha church. The early fall is one of the best times to begin th plan.

Visitors: Interruptions or Teaching Opportunities?

By Hazel A. Lewis*

THERE seemed to be a good many visitors in the primary department of a certain church. Some of them came to observe, for the work of the department had been referred to favorably in a community training school. Of course, that was gratifying but it was a bit disconcerting to have three or four visitors with notebooks appear on some Sunday morning when you were in the midst of some work that might not be very interesting to persons who did not know what was back of it or what the final outcome was to be. Other visitors were the relatives and friends of the children and, of course, the leaders were glad that the children were so enthusiastic about their Sunday school that they wanted their families and friends to see it. Nevertheless there was no denying the fact that all of these visitors were interruptions. They took the children's attention from their work and frequently when the superintendent needed to be doing something with the children or in preparation for some part of the program, she felt that she ought to be giving attention to the visitors. She had decided that the best solution of the problem was to have an assistant whose special duty it was to receive these guests, explain the work to them, and show them the courtesy which the situation required. It was while she was looking about for such a person that another aspect of the problem revealed itself.

One Sunday morning the superintendent saw a child slyly waving to a visitor who had come to observe the department and who, she discovered, was a neighbor of the child's. She felt a pang of regret that visitors and children had no opportunity for friendly conversation. Another child came to her a week or two later and asked, "Could I show my grandmother the book we made?" with such a wistful look that the superintendent somehow felt that the friendly atmosphere which she had hoped prevailed in their department did not operate very freely where visitors were concerned. The more she thought about it the more she was convinced that visitors were an opportunity for practicing some of the Christian kindliness about which she and the children had been talking; that visitors were teaching opportunities rather than interruptions.

She remembered the stories of hospitality they had heard, the story of Jesus as a guest in the Bethany home, the story of the guest room for friends. She remembered how they had talked about the things they could do for guests in their homes. There was always the danger that these good intentions toward hospitality might not carry over into the children's actual experiences for lack of opportunity or because of the mother's attitude toward the child sharing in this part of family life. Here were guests at their very door who might be made a vital part of the life and work of their department.

She talked it over with the children, which is a very good way to begin the solution of any problem. She brought the matter up one day when there were no guests present. They recalled some of the visitors that they had had recently. She explained why some of the visitors whom they did not know had come to see their department. She managed to present this idea without arousing any undue feeling of superiority. In the course of the conversation she asked, "What would we like to have our guests think when they come to visit us?" The children suggested many things, "that they had had a nice time," "that we have a good department," "they ought to know what we are doing," "that they would like to come again." The children were very enthusiastic about planning what could be done for guests so that they would think these pleasant things. It was decided to have a committee. The children called it "A Committee to Help Visitors Have a Good Time," which seemed a very good description. It was decided that the members of this committee would greet visitors when they came and show them where to sit, and if they came in time show them about the room and tell them something of the work that was going on there. The superintendent or secretary would probably be the first one to meet the visitor and she would introduce the child who was to help that particular visitor. The children were to take turns. The committee met and planned what they would tell the visitors about the room and some of their work that was on display, as well as some of the other treasures of the department.

The next Sunday there were no visitors and the children were greatly disappointed. While various groups were at work in the early part of the session the Sunday school superintendent came bustling in, as he had a way of doing. The children looked at each other. Finally one of them went up to the department superintendent and asked, "Could we try it on him?" So perhaps for the first time that superintendent really saw the primary department and came into a direct personal contact with some of the children. They showed him some of their work and things that they had been doing and their shelf of interesting things from other countries. They soon got over their self-consciousness and had a good time, and when some visitors came the next Sunday they were ready to help them without any trace of self-consciousness.

The plans of the committee grew with the weeks. The membership on the committee changed and the whole department had a share in extending courtesies to their guests. The children made a book out of large pieces of brown paper and in it they pasted copies of some of the work that they had done, words of songs which they illustrated, photographs of some of the projects they had carried out, and the secretary made typewritten labels for the different things.

After a while they made a visitor's shelf in their cabinet and on this they put away pieces of work that they had done and things they had especially enjoyed. These could be taken out and displayed on a table when there was op-

(Continued on page 38)

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Activity in Adult Education

Some Answers to Questions That Are Often Asked About Adult Classes

By G. L. Schaller*

THE title of this article suggests two conceptions of education. The one is that of a teacher who seeks to impart information which he hopes some day will be translated into conduct. Under this conception of education the pupils are passive. The teacher does most of the acting. The other conception of education is that of a leader who contends that we learn to do by doing, to live by living. Under this idea the teacher stimulates the pupils themselves to activity. This view of education comes from the natural way we learn to do things in everyday life. A girl learns to cook by cooking. A boy learns to drive an automobile by driving it.

This conception of education does not discount knowledge. It holds that its value is not in being an end in itself, but in serving as a guide to make the proper adjustments in life. The novice needs the suggestions of an instructor in making a cake or in driving an automobile. The information is more valuable when it is provided as it is needed. No person has learned to be a cook or to drive an automobile by merely listening to lectures. We learn through experiences. There can be no experience without activity.

In learning to live the Christian life activity is not limited to physical expression. It includes what takes place in one who reads a book thoughtfully, in one who enjoys a sunset, as well as in one who engages in service. In this sense it is safe to say that there is no learning without activity on the part of the learner. This fact changes the function of a teacher of adults from that of merely imparting facts to that of stimulating and directing the activity of adults in living the Christian life.

Purposeful Activity

Not every kind of activity produces growing Christian personalities. Activities must be purposeful. They are determined by our objectives. If they are to be purposeful, they must not be imposed by the teacher. An activity becomes purposeful for a group only when that group initiates or accepts the activity as its very own, when it lays plans to carry on the activity, and then actually carries out the plans. The activity does not serve its full purpose until the group reviews its own efforts critically and profits by its successes and failures in future projects. These are the very steps that one takes who becomes proficient in driving an automobile.

The activities necessary to learn to live the Christian life have been classified for convenience into Study Activities, Worship Activities, Social and Recreational Activities, and Service Activities. We are not to think of these divisions as air-tight compartments. Frequently they are parts of one on-going process.

Study Activities

The complaint is that few adults show any interest in study. This may be due to several reasons. They may know that their teacher will do all the talking, that there will be no opportunity to ask questions or to express an opinion. Some one has even said that one may well park his intelligence on the outside of the average Sunday school as there will be no opportunity to use it on the inside!

Another reason for lack of interest in study is that the class has no voice in determining the subject of study. Frequently they feel that there is no relationship between the Uniform Lessons and vital life problems which they face day by day. Practically every denomination offers a list of elective courses for adults. The Committee on Religious Education of Adults of the International Council has made available for experimental purposes study guides on "Parents As Teachers of Christian Living," "What Is an Adequate Conception of God for Modern Life?" "How May Our Church Become a School in Christian Living?" "Is the Missionary Idea Valid in the Modern World?" and "The Liquor Problem." When adults have a voice in choosing the subjects of study there is little trouble with interest in study.

Classes using Uniform Lessons find greater interest in using the adult topic instead of the general lesson subject. The general subject for October 22 is "Paul in Asia Minor." Adults have heard about Paul's experiences in Asia Minor since childhood. The committee that planned these lessons suggests that adults face the problem "The Missionary Obligation." That is a live subject, especially since the discussion on *Rethinking Missions.*

One lesson writer suggests that the teacher on the previous Sunday ask for a volunteer to secure from the pastor and the official board the following information for use in the discussion: How long has this congregation been organized? During these years how many ministers and missionaries were sent forth? How much money did the congregation raise last year for all purposes? Of this amount how much was given for home and foreign missions?

Moreover this lesson help suggests that the teacher on October 22 set forth briefly the facts of the Scripture text, then lead the class in a discussion of three questions, making use of Paul's experience in Asia Minor as far as

Methodist Prints

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possible: 1. What do we mean by missionary work? 2. Why assume the missionary obligation? 3. How can we discharge our missionary obligation? The report of the missionary activities of the congregation should be brought into the discussion at appropriate times and evaluated.

This type of class procedure compels every one to think. It gives members of the group a chance to ask questions and to make their contribution. It relates the lesson to present life problems. Every adult group might well use reports of observations, of interviews, of investigations, and of reading assignments to enrich their study program. This procedure stimulates pupil participation which is essential to the learning process.

Worship Activities

It is not enough for men and women to know about God and the way in which he would have us live. If adults are to live a dynamic life, they will need to know God through vital, personal experience with him. When adults understand the purpose of worship, they will choose as a group to participate in the public worship of the church. In fact they will want to use their organization which has been so effective in bringing out people to hear about God to encourage them to remain for the public worship of God. They will fill the church auditorium, not simply to please the preacher, not merely to increase the audience, but because they need communion with God to live the Christian life.

The poet says "Prayer is the Christian's vital breath." No Christian can hope to live by breathing once or twice a week. There is need of private devotions, of family worship to sustain a vigorous Christian life. Any number of adults would welcome helpful guidance material for their personal and family use. The adult classes of a church can render a great service to their own homes, and the homes of the church and the Sunday school by tactfully promoting private and family devotions.

Social and Recreational Activities

God made man a social being. In our complex life, diversion from work is necessary for human welfare. Moreover, courtesy, friendliness, ability to get along with others, and fair play are desirable traits. In no way can adults acquire these virtues more readily than by participating in the right kind of social and recreational activities. As the number of hours of toil decreases and as people have more leisure time, this field presents an increasingly great opportunity for Christian education. Dr. Norman E. Richardson contends that there cannot be a Christian civilization without the Christian use of leisure time.

An adult group that sees the possibilities in social and recreational activities for Christian activities will plan definitely for the needs of its own class. It will join with other adult groups in creating a spirit of friendliness in the church and in the community. Moreover, it will seize the opportunity to provide facilities for a wholesome program of social and recreational activities for the childhood and youth of the church and the community.

Service Activities

This article is proof that the classification of activities given above is not air tight. Under other heads we have suggested service projects. Many service activities will naturally grow out of the study period. An adult group, for example, which discovers that its church is not meeting its missionary obligation will plan definitely to create a missionary mind in the congregation, to encourage volunteers for the ministry and missionary fields, to stimulate giving for missions.

Methodist Prints

Nine out of every ten adults who attend the church school belong to the church. Adult classes can be led to see that the heart of their service program should be the normal activities of their church. Every congregation has its program of worship, evangelism, Christian education, finance, missions and benevolences, community welfare, and its fight against the enemeis of righteousness everywhere. The church school is the place where the church is training its members to carry on its program of service. When adult organizations assume their share of the obligation of the church, then we can consistently sing "Like a mighty army moves the church of God."

Too long we have thought of service activities only as a means of building an organization, of doing good to others. We need also to think of these activities as opportunities for the development of the Christian life of those who serve. This conception of service requires that every member of the group be enlisted in service.

May we state in conclusion that merely engaging in activities—even in worth-while activities—does not necessarily develop Christian character. They must be purposeful for those who engage in them if they are to influence conduct.

The Father and Son Observance

BY ARRANGEMENT made between the International Council of Religious Education and the National Council of the Y. M. C. A., the week in November which includes Armistice Day each year is designated as Father and Son Week. The dates this year are November 5-12, 1933. The following materials are available for use in the observance:

The Father and Son Observance, a thirty-two page pamphlet of suggestions and practical plans. The banquet and other events are described and helps given in conducting them. Prepared by H. W. Gibson. Price fifteen cents.

Father and Son Song Sheet, for use at banquets, etc. .....1c each, 75c per 100

Father and Son Worship Services

"Comrades in an Unfinished Task".....1c each, 75c per 100

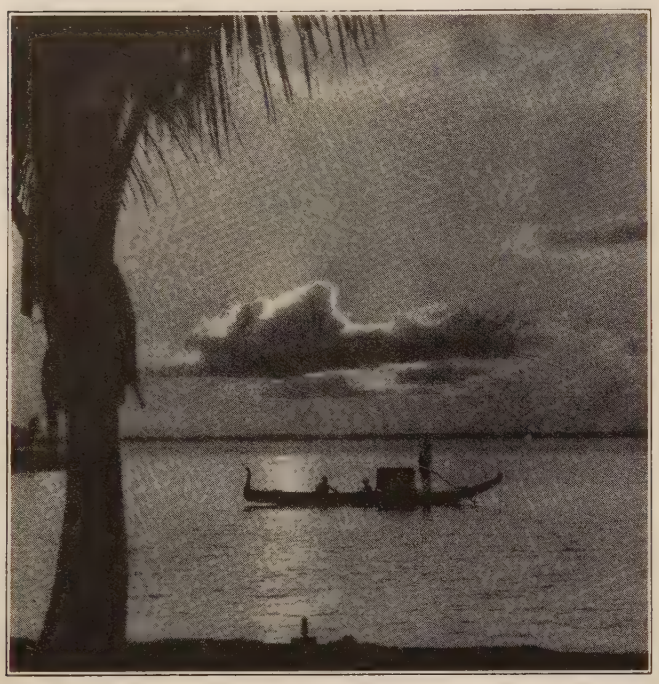
"Modern Torch Bearers".....1c each, 75c per 100

"Partnership" .....1c each, 75c per 100

Order from the International Council of Religious Education. Send cash with orders. All prices are postpaid.

Protestantism in the Philippines

By A. Lowell Ryan*



H. Armstrong Roberts

IN THE lobby of Union Theological Seminary in Manila there is a large map of the Philippines which immediately attracts attention. The map is pasted on a pabco board. By means of colored tacks inserted here and there to denote where a graduate is now working, the distribution of former students is indicated. A large white tack has been placed over Manila to denote the location of the school, red silk threads extending from this center to the 120 smaller colored tacks. One is at once impressed with the idea of a large radiating influence which has been going forth from the Seminary since its beginnings in 1907, reaching now to nearly all parts of the islands.

In other words, the seminary stands at the center of the Protestant movement in the Philippines. The success attained is largely the outcome of the trained and consecrated leadership which has been going forth during the years. These one hundred and twenty graduates have been the heroic pioneers who have laid the foundation for a self-supporting, self-governing, and self-propagating church.

The figure quoted above is not meant to imply that this includes all Protestant ministers. There are nearly two hundred other ordained men who have not had the advantages of a seminary training, who are rendering a high-grade, sacrificial service. Then there are nearly two thousand who classify as local preachers and evangelists, and who, like Paul, while preaching in the market-places, on the streets, in houses, and churches, are earning their living by other means. But the seminary graduates are, in the nature of the case, the real leaders. Several of those who have graduated recently with the advanced training now provided, are exerting a strong influence among high school and college students in various centers.

Protestantism is still less than a generation old in the Philippines. Dr. James B. Rodgers arrived in April, 1899, as the first ordained missionary representing the Presbyterian Board. Others soon followed. The Methodists began work in March, 1900; the Baptists in May, 1900; the Episcopalians, United Brethren, and Disciples in 1901; and Congregationalists in 1902. These are the principal denominations still at work.

A fine spirit of harmony and unity characterizes the work. The early missionaries said, "We ought to emphasize our essential unity rather than our minor differences. We should avoid overlapping and competition." The result was the old Evangelical Union, which has recently become the National Christian Council, a clearing-house for inter-church problems, and an agency for the launching of united projects. It has helped to present a united front in the Kingdom enterprise. Then there are the Union Theological Seminary, the Philippine Council of Religious Education, and the Christian Youth Movement, all evidences of a growing spirit of unity.

The Protestant membership of 150,000 is not large as compared with the population. Yet it has been a mighty leavening influence, which has helped to revolutionize thought and life. A conservative estimate has counted 300,000 others who might be listed as friends and constituency. Each Sunday about a thousand Sunday schools are in session, attended by upwards of 100,000 boys and girls, young people, and adults, all studying the word of God as the guide-book to individual, social, national, and international righteousness. President Manuel Quezon once said to a group of missionaries, "I am glad for the presence of Protestantism in these islands. You have helped to develop a free, thinking type of citizenship."

Note the dynamic character of their thinking. A short time ago there assembled in Union Theological Seminary a great Convention of Protestant Youth. Delegates were present from all parts of the islands from Aparri to Jolo. These young people have united on a great program of social and moral idealism as expressed in their virile "decalogue," a part of which reads as follows:

> We will enter into an aggressive struggle against all vice, ignorance, and social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cockfighting, gambling, cabarets, the social evil, the double standard of morality, and the use of intoxicating beverages.
>
> We will not support any man who directly or indirectly countenances these sins.
>
> We will not rest until these evils are banished forever from our Islands.
>
> We believe that all men of all nations and all races are equal in the sight of God, who is the common Father of mankind. We believe in the Christian interpretation of nationalism and internationalism. We shall strive to make universal brotherhood a reality.

This spirit of militant Christianity which is being fostered in Epworth League, Christian Endeavor, and Young People's Society, was unknown in former days. But the new wine is bursting the old bottles. It is our hope for a better Philippines in the future.

*Formerly president of Union Theological Seminary, Manila, P. I.; now, Business Secretary of the World's Sunday School Association, New York City.

A State Council Promotes "Increase"

By Otto F. Laegeler*

Last month Dr. Hauser took Journal readers on a personally conducted tour of the way in which a denomination promoted the "Increase" emphasis last year. In this article Mr. Laegeler does the same for a state council

WHEN the "Increase" emphasis was adopted by the International Council of Religious Education for 1932-34, the New Jersey Council, through its Committee on Educational Policies and Program, appointed a special committee to promote the emphasis throughout the state. The committee developed a comprehensive plan for giving publicity to the emphasis and for putting it into effect. A leaflet was produced in which it was made clear that the "Increase" movement was a forward step in Christian education; that it was a carefully planned, progressive movement of the churches of forty-one denominations, effective throughout North America; and that these days of social and economic change offered significant opportunities for the Christian church, the urgency of which we dare not overlook. It was made clear that in meeting these opportunities the churches needed:

To clarify and make more definitely practical the Christian evangel;

To re-think our objectives and determine how these may be more vitally realized among our children, young people, and adults;

To sound a call to united action for the strengthening of humanity and the building up of a truly Christian life;

To interpret social and historical experience so that people may more effectively meet the issues of today;

To guide those who hunger for righteousness and to inspire those who search for reality and truth;

To arouse the indifferent;

To recall the wandering;

To press the joys of life on higher levels through the dynamic of the Christian Gospel.

It was pointed out that these opportunities call for a positive advance by all the churches in attendance, in working capacity, and in spiritual life.

A Picture of the State

The pamphlet then proceeded to sketch in graphic and concrete form the actual conditions prevailing in New Jersey. It was pointed out that—

The average attendance in New Jersey Sunday church schools is only 60 per cent of the enrolment. Only 35 of every 100 boys and girls in New Jersey receive any religious instruction through churches or church schools.

Over one-quarter of our New Jersey Sunday schools have only one room. Another quarter have only a "main" room and a "primary" room. Space now available for church school purposes is not being used to best advantage for organization and worship. Inadequate and unattractive equipment depletes and often defeats the church school program.

The average New Jersey boy or girl we enroll spends an average of little more than half an hour a week engaged in the religious education program of the church or church school.

Only ten in every hundred of our church school teachers are taking any definite training for leading their classes. Fully one-quarter of the teachers drop out every year.

Two in every five New Jersey Sunday schools annually report no pupils making decisions for Christ.

A Plan of Action

The leaflet further stressed a procedure by which "Increase" could be achieved. This was outlined in definite form as follows:

We must steadily improve the quality of work in our church schools. Our curriculum attractive, vigorous, dynamic. Our leadership trained, consecrated, creative. Our organization efficient, comprehensive, workable.

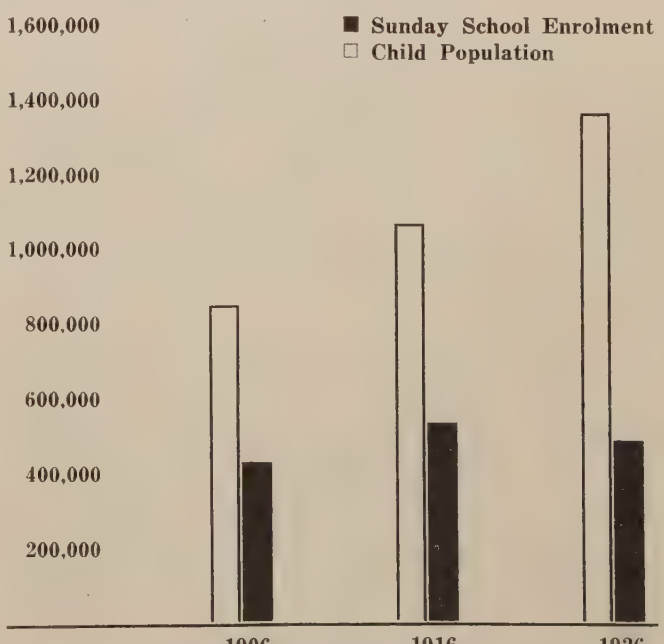
We must unify the forces within each congregation. Our total program built on sound educational principles. Overlapping and duplication avoided; unhealthy competition between organizations removed in an atmosphere of wholesome cooperation. Close tie-up between church and church school that in mutual cooperation best results for both young and old may be assured. Our work should lead inevitably and naturally to more definite commitments to Jesus Christ as Savior and Lord—as but a new beginning of a larger, richer Christian experience.

We must unify the Christian forces within each community. The forces of evil are continually displaying their strength. The forces making for righteousness are infinitely more powerful, but often seem nearly helpless—disunited and competitive as they so often are. Christian churches working together may lead in a great advance. Church school leaders may be instrumental in arousing to united action those who may truly lead the community, the nation, and the world to higher destinies.

We must show the profound practical application of the Christian Gospel to the issues confronting us today. Helping individuals with their personal problems. Making the Christian fellowship in home, church and school active and really helpful. Intelligently attacking and helping to solve some of our social problems, the acute issues of today.

Child Population, Under 19 Years of Age, and Sunday School Enrolment in New Jersey from 1906 to 1926*

Year	*Child Population*	*Sunday School Enrolment*	*Per Cent in Sunday School*
1906	882,380	405,770	46
1916	1,114,613	501,300	45
1926	1,405,760	491,750	35



Comparison of Child Population and Sunday School Enrolment in New Jersey from 1906 to 1926

*Director of Church School Administration and Weekday Religious Education, New Jersey Council of Religious Education, Newark, New Jersey.

*Figures from Volume I of the *Census of Religious Bodies 1926* and from Luther Fry's interpretation of it, entitled *The U. S. Looks at Its Churches.*

The committee urged through the leaflet that the "Increase" emphasis begin with Religious Education Week and presented a suggested program:

Sunday—The Necessity of Christian Education.
Presented from pulpits and in groups of church and church school Leaders.
Rally day in church schools.
Monday—Meetings of Church School Teachers in Each Church.
Seriously to face their responsibilities and to make plans.
Tuesday—Meetings for Parents in Each Church.
To enlist their cooperation in what the church school plans to do.
Wednesday—Community Meetings for Church School Leaders.
To plan common activities in the interests of our entire constituency.
Thursday—Community Mass Meetings.
To look at community responsibilities.
Friday—County-Wide Meeting for Community or Local Church Leaders.
To plan union of forces for common action.
Sunday—Local Church and Church School Group.
To face the implications of the plans for progress developed during the week. Promotion Day in church schools.

It was made clear that the activities suggested in the above outline were to be changed as to type or dates to meet the needs and suit the convenience of each local church, community, or county observing Religious Education Week.

In addition to the information given above, a carefully selected list of books and special reference materials was included, and patterns of a series of statistical charts, one of which accompanies this article, were also made available for county use.

About eight thousand of the New Jersey "Increase" leaflets were distributed through county, denominational, and local church agencies. More than one-half of the county councils used "Increase" as the theme of their conventions and definitely sought to develop its full implications. The "Increase" emphasis was considered in county "retreats," became the basis of young people's conferences, stimulated attendance at community training schools, became the center of interest of the program of Christian education in local churches, and afforded suggestions for special bulletins issued by county councils and local churches.

Some Practical Outcomes

Case I—St. John's Lutheran Church, Union City, N. J. Rev. Geo. R. F. Tamke, *Pastor.*

The program for increasing the enrolment began Rally Day, 1931, Pastor Tamke taking charge in July, 1931. The "Increase" literature gave a great impetus to the plan. The literature reached St. John's church through the Religious Education Department of the United Lutheran Synod of New York to which some seventy churches in northern New Jersey belong.

Through emphasizing the missionary character of this plan and urging the children of St. John's school to invite and bring their playmates who were not attending any school, the enrolment was increased from 120 pupils and 20 teachers in September, 1931, to 420 pupils and 40 teachers in January, 1933, while on May 1, 1933, the pupils' enrolment totaled 475 and the teaching force had increased to 50. Pastor Tamke reports that the largest increase was in the beginners' and primary departments and is proud of the fact that the reported enrolments are net figures, all losses having been deducted.

Another interesting fact is that from the first Sunday in October, 1931, until the first of May this year, there were only five Sundays in which no new pupils were enrolled. Still another is that while the Sunday school originally had two nationalities represented, German and English, it now has eleven.

But the benefit is not to the Sunday school alone. A follow-up system was inaugurated in the beginning so that within a week after the pupil enrolled, his family had been visited and the entire background had been tabulated for the school's record. This not only brought additional new enrolments from these families but in many cases brought families into direct contact with the church itself.

This great increase in the school enrolment not only brought the problem of organization and equipment but even more largely the difficulty of housing. In consequence, a combined garage and janitor's home had to be remodeled so as to make room for two of the departments of the school. The increase has not stopped and the officers of the church and school are sure that another year will bring them to the necessity of erecting a modern church school plant.

Case II—Middlesex County. Reported by M. L. Lowery, *President.*

We had the feeling that the council of religious education in this county must in some definite way justify its existence, in order that we might be in a position to ask local churches or church schools to support the council. We went after the problem of training of teachers and leaders. The result is that we put on two courses a year ago last fall, enrolling a total of 40 persons in the two combined. Last fall, however, we were able to put on four courses, led mostly by theological seminary professors in this city, and the result was that we got into our school more than a hundred persons who registered for approximately one hundred seventy-five courses. This led to such a demand for further work that, instead of waiting until next fall, we put on five courses during the winter, attended by 135 persons with course registrations running considerably over two hundred.

Case III—Gloucester County. Reported by C. A. Brown, *Secretary.*

At the beginning of the year we sent out letters to all pastors, superintendents, and teachers, telling them of the "Increase" emphasis and asking them to select one or more things which they could promote during the year. A special promotional sheet was also made up giving suggestions for activities. This theme was stressed in all the institutes held in the county during the fall and winter and of course our convention promoted the idea through the conferences, addresses, et cetera. In all personal contacts with local school leaders, our county council workers urged "Increase." Our County Young People's Conference also used this theme.

The reports from Sunday schools coming in the last two months show increase in enrolment and attendance around four hundred per Sunday. There have also been increases made in new equipment and in sharing the tasks of Sunday school work with the young people.

Case IV—Bergen County Council of Religious Education. Reported by Karl K. Quimby, *Chairman of Education Committee.*

While there is a tremendous need for increasing the enrolment, we have not had much success in that direction. We have, however, made rather conspicuous progress in two other directions. One is the set-up of our last year's county convention program. We sought in that program to emphasize most definitely the spiritual factors involved

(Continued on page 38)

An Installation Service

For Officers of Young People's Organizations

By O. R. WARFORD*

AN EFFECTIVE installation service for the officers of the young people's organizations in the church adds dignity and a sense of responsibility for doing worthy work which no church can afford to miss. Candlelight services are always impressive, although they are a bit difficult to manage—handling the candles without spotting clothing, reading "parts" in a comparatively dark room, and using slips of paper with the words of the service written on them while also watching the candles. The following service was planned with these difficulties in mind and has been used with splendid effect both in connection with, and apart from, an evening communion service. Any group wishing to conduct a similar service will, of course, need to adapt the leader's talks to the particular offices which they have in their organizations.

For some minutes before the service begins, the organ should be playing softly old, familiar tunes of the great hymns of the church. The room should be lighted only by a large candle from a table at the front of the room. As the music fades, the leader should take his place back of the table on which the lighted candle stands. The service is so arranged that the leader does most of the speaking, thus leaving the group free to "carry the light" out into the world, as the service symbolizes, and offering the further advantage of light for the leader without it being too obvious.) All of the officers should be seated in the front row before the service begins; members of the group should be seated immediately back of them; and all visitors and adult friends back of the young people's group.

As each officer's name is pronounced he should step forward and light his candle from the large candle. When all officers have lighted their candles they should be standing in a single file across the front of the room.

Order of Service

LEADER:

Christianity began as a great adventure in friendship, mutual understanding, and joyous sharing. That adventurous little band has shaken the world, and those who followed them have borne the light well. Down over the centuries they have passed the torch to us by the hands of men and women whose faith subdued kingdoms, wrought righteousness, out of weakness forged strength. We, too, are adventurers in truth and friendliness, for ours is a different world, and in the light of faith we, like them, must reinterpret life in terms of greater love, more exacting righteousness, nobler purpose, and self-giving devotion. You have accepted the torch from heroic hands, be yours to bear it high. If you break faith with them it is not your light but their light—the light of the world—that shall fail. They have given it to you, and it is now our torch. You shall keep it burnished with your own hands, with your own oil shall it be filled, and by your holding it high shall the ways of men be lightened.

"The flame of God through your spirit stirs, Adventurers, O, Adventurers!"

Some of you have been singled out by your group for places of special leadership. Your ability in some one field of endeavor has been recognized, and you have been called to the ministry of that talent. May you keep your torch trimmed and burning in the year ahead that others seeing your good works, by the light that is given you, may "glorify your Father which is in heaven."

(The leader then calls the names of the officers and they come forward and light their candles, remaining standing for the rest of the service.)

LEADER TO PRESIDENT:

————, you have been chosen a leader of leaders, for seeing that worthy enterprises are promoted, for permeating all things that we do with the spirit of Christ. Our Father worketh hitherto and we must work.

LEADER TO VICE PRESIDENT (Program Chairman):

————, yours is the privilege of setting the standard for our programs. It is for you to draw the best thought out of each member of the group, and to encourage Christian attitudes on all subjects that pertain to life, honestly and fearlessly, knowing that the truth shall set us free.

LEADER TO SECRETARY AND TREASURER:

————, St. Paul exacts of us that all things shall be done decently and in order, and that Christians shall be "not slothful in business, fervent in spirit, serving the Lord." Yours is the privilege, through the minutes you shall write, of preserving the continuity of our thought, and holding us to our purposes. Yours it is to dispense the funds of the group. We trust to your care our history and our means.

LEADER TO SOCIAL SERVICE CHAIRMAN:

————, yours is the fruitful but exacting task of leading us in our ministering to those who are cold or hungry or discouraged or sick or in jail or jobless. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

LEADER TO WORLD SERVICE CHAIRMAN:

————, you shall lead us out beyond our community, our state, our country, into every land where humanity dwells in need of God. You shall impress upon us our responsibility for the welfare of all men, far and near; of whatever race you shall make us to know them as brothers. Go ye into all the world.

LEADER TO MEMBERSHIP CHAIRMAN:

————, lakes are kept fresh by intake and output. We cannot live in any virile fashion on output alone. You are our leader in finding those young people whom we need and who need us. "Go ye and make disciples."

LEADER TO SOCIAL CHAIRMAN:

————, those who play well together will probably work well together. It is for you to direct our playtime, and to develop that side of us which re-creates us for our work again.

LEADER TO PIANIST AND SONG LEADER:

———— and ————, yours is the ministry of music. The Church of Christ has triumphed according as it has been a singing church. The Church is effective only as it brings song and joy out of sorrow and defeat. Through you may God teach us to sing from our hearts.

LEADER TO ALL OFFICERS:

Receiving now your torch, along with all the responsibilities and opportunities that it represents, and the trust of these your friends, do you agree and promise to fulfill these ministries according as God has blessed you with ability and wisdom?

OFFICERS *in unison*: We do.

(As the leader reads the following verses the members of the group rise, the officers turn and light the candles held by those in the row immediately back of them, who in turn light the candles of those back of them until every member holds a lighted candle. As the lights proceed back an unseen choir sings softly Gounod's "Send Out Thy Light." If no choir is available, the pianist may play a similar number softly on the piano. The music continues through the rest of the service until the next hymn.)

LEADER:

"Ye are the light of the world. Even so let your light shine before men, that they may see your good works and glorify your Father."

(After candles of group are all lighted)

LEADER TO MEMBERS OF YOUNG PEOPLE'S GROUP:

Among the ancients fire was the symbol of purity and truth and honesty and goodness. Sacred fires were guarded with meticulous care. Do you covenant with these, your leaders, to guard the flame with them, and to keep it bright? Do you resolve to work with them harmoniously and faithfully toward that ideal which Jesus called the Kingdom of God?

(Continued on page 34)

*Pastor, University Congregational Church, Missoula, Montana.

Continuing the Training School

A STANDARD training school may become a transforming element in a church or community or it may be just another item in an already over-crowded schedule. Every practical suggestion as to ways and means of carrying the values of the school on through the year is at least an attempt to insure the former and not the latter result.

At the close of last year's community training school in New York City the following mimeographed statement was given to each student. A similar list of suggestions might well become a part of the curriculum of each training school.

TO ALL STUDENTS:

We hope that your experience at the training school this year has been helpful for your teaching experience and trust that you have been challenged anew for your great task.

WHAT TO DO AFTER THE SCHOOL IS OVER

1. READ BOOKS:
The library at the office of the Greater New York Federation of Churches, Room 1617, 71 West 23rd Street, New York, is available to you. You will find books to help you in every phase of religious education work. (Books loaned over two-week periods.)

2. BORROW PICTURES, PROGRAMS, MATERIALS, AND EXHIBITS:
Also available at the Federation office. Members of the staff will be glad to discuss your problems with you.

3. SUBSCRIBE TO RELIGIOUS MAGAZINES:
Helpful material may be found in magazines such as:
*Pilgrim Elementary Teacher*_____Pilgrim Press, Boston, Mass.
*The Elementary Magazine*_____Abingdon Press, New York City
*The International Journal of Religious Education*_____Chicago, Ill.
(The first two are especially adaptable to workers with kindergarten, primary, and junior children, while the latter is a general magazine for all leaders and teachers in the church school.)

4. GRADED UNION:
This meeting, for all workers with little children, comes the *fourth Tuesday* of *each month* at 2:30 p. m. at 7 Gramercy Park West. Everyone is welcome. Practical talks and discussions concerning the teacher's most vital problems are features of the program. Lists of stories, special day programs, etc., are distributed.

5. DAILY VACATION BIBLE TRAINING SCHOOL:
This opportunity is for all those who wish to prepare to teach in Daily Vacation Bible Schools. The Training School will meet in the Friend's Seminary, 225 East 16th Street, New York, for ten Saturday mornings, April 9th to June 11th, (9:15 a. m.-1:00 p. m.) Credits are granted for work done. A fellowship and communion service for all who plan to register will be held Saturday morning, April 2, at 10 o'clock, Fifth Avenue Presbyterian Church House, 7 West 55th Street, New York. Send for further information to the office of the Federation.

6. SUMMER CAMPS AND CONFERENCES FOR RELIGIOUS EDUCATION:
Join others for 7-14 days of happy fellowship in worship, study, and play in beautiful surroundings.
Camp Sloane Leadership School, Lakeville, Connecticut.
Winnipesaukee Leadership School, Geneva Point, New Hampshire.
For denominational summer schools and conferences consult your denominational leader.

7. NEXT YEAR'S COMMUNITY TRAINING SCHOOL:
This is your school and we hope it will mean much to you. Send in your suggestions and recommendations for next year to your class representative or to Miss Mary Denniston, 71 West 23rd Street. We count upon you for continued interest and support and hope that you will give serious thought to ways of bettering the program each year.

It is impossible for a person to learn all that he needs to learn in one school, or in several schools. More than that, successive schools can be more helpful to him if, between terms, he is carrying on a continuous program of training under guidance. It would be well if every local church would appoint at least one person to be responsible for helping every worker develop and carry forward such a program of growth. The plan for A Fellowship of Christian Workers, described in this and the previous issue of the *Journal*, will help many persons to make definite a plan of study and growth.

The Workers' Conference

Suggestions for the Monthly Meeting of Teachers and Officers

WHILE these suggestions make generous use of the m terial in this number of the *Journal*, it is hoped th they will prove helpful to those who plan their own pr gram for such a conference, without making such specif use of articles in the magazine.

Many church schools that do not have a workers' co ference have never sensed the valuable results that the could secure from such an event. Also, there are othe schools to which such a conference is a regular and e pected affair but one that provides only a small part of th help that it could. In such cases the program is poorl planned, very little thought is given to it in advanc routine matters and desultory talk consume much of th time, and the church program has creaked and groaned bu turned out much less than its full grist. It is for this reaso that especial attention is paid to this matter in the curren issue, including the article by Miss James on the worker conference itself.

The following program is suggested:

1. DEVOTIONS.
The article by Dr. Dahl would be helpful if summarize or interpreted. Portions of it could be read. The secon article from the creed of a Christian educator could be use in this connection.

2. OUR OWN WORKERS' CONFERENCE.
The past. What we have done. Why we did it. Wha we received from it. The weak points. This could well b an honest facing of the facts. The genuine opinions of th members should not be squeezed out by a few merel laudatory speeches that skim the surface only.
The future. Let someone present a good review of Mis James' article, with a summary of its points on the black board. There could be three columns, headed as follows beginning at the left: Miss James' point; Have We Don It?; Could We Do It?
Then plans should be made for the workers' conferenc for the rest of the year or a small committee appointed t prepare a detailed program along lines that the group ha agreed upon.

3. OUR PROGRAM.
In this section the group should be prepared to consider carefully the following articles and the methods suggested in them:

SIMPSON, "Leadership Requirements in the Church"
MCKIBBEN, "Home and School Working Together"
MEMBER OF THE BOARD OF RELIGIOUS EDUCATION, "A Certain Church Re-Thinks Its Program"
LEWIS, "Visitors: Interruptions or Teaching Opportunities?"
SCHALLER, "Activity in Adult Education"

In each case the relation between the points of the article and the local program should be considered. These questions will help: What kind of leaders have we? How do our parents and teachers cooperate? Have we ever re studied our program? How do we treat our visitors? Wha do our adults do?

4. SUGGESTIONS FOR THE FUTURE.
Each of these articles has a suggestion:

SCOTFORD, "Youth Looks at the Race Problem"
STURY, "Sermons in Stones"
KNAPP, "The Worcester Passion Play"
WARFORD, "An Installation Service"

5. OUR FUTURE FELLOWSHIP.
See the article on "A Fellowship of Christian Workers."

Suggestions for Building Worship Programs

NOVEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Bernice Buehler**

THEME FOR THE MONTH: *Finding Different Ways of Showing Our Gratitude*

Thinking With the Leader

Love like a child around our world doth run,
Happy, happy, happy for all that God hath done,
Glad of all the little leaves dancing in the sun,
Even so say I,
Even so say I.

—ALFRED TENNYSON

November finds most of our primary departments settled in a certain routine of work. Vacation is over, school is in full swing and new friends are taking the place of old ones, but the wonder of each hour, the glories of new discoveries, the work to be done is just as great, just as challenging as on the first day of church school after Rally Day.

The worship experience should always have the tinge of freshness, vivacity, and wonder. Humdrum, monotonous services are meaningless. The depth of worship is largely the reflection of the leader's own experiences. No leader can lead a group into something which she herself does not know and feel. Can you imagine an illiterate person teaching a child to read or write? It is just as difficult to imagine a spiritually illiterate individual guiding a real worship experience.

Last month we said that the secret of worship was in the child's interests and needs. Now we must add that the spirit of the leader is scarcely second in importance. If we, as leaders, have that sense of wonder and kinship with God which is essential to communion with him, then we are ready to guide the worship of our children. It therefore, becomes the duty, as well as the privilege, of the worship leader to cultivate her own friendship with God.

Let us during the weeks that follow make an effort to cultivate our own religious life. Let us spend some time in creative living[1] so that dullness and inertia will not be the sign of our spiritual life. Take time to think, to meditate on worth-while things. The poems and readings suggested in our *Journal* for youth and young people will prove very useful for your private meditations. One primary teacher has said, "I am making an anthology of poetry from the *Journal*. Every day I think about and sometimes memorize one of the poems in my anthology." Need we wonder that her religious life is growing richer and deeper. We cannot give that which we do not have. So let us look to the enrichment of our own spiritual life, and the lives of our children will grow accordingly.

The last two Sundays in October we directed the thoughts of the children to the unchristian conditions in our community. This month we will want to do something, be it ever so small, to relieve those conditions. It will be our way of showing gratitude during the Thanksgiving season.

At this time the day of Thanksgiving is not definite. According to Baer's *Almanac*, Thanksgiving will be either the 23rd or the 30th depending upon the President's proclamation. You will, therefore, have to arrange your services and complete your Thanksgiving project accordingly.

Activities Conducive to Worship

1. Planning for and giving a Thanksgiving party for some group. (Your own beginners, a needy family, some needy children, a group from another church, or the children whom you have been considering the last few Sundays.)

2. Filling and delivering a Thanksgiving basket. Tell the children about the family to whom the basket is to be given. They will love to help.

3. Dramatizing the story, "The Apple Dumpling" in *The Story Teller* by Maud Lindsay; the poem, "Gentleman Gay"; or the story, "Old Man Rabbit's Thanksgiving Dinner" in *For the Story Teller* by Carolyn Sherwin Bailey.

4. Making a poster of the above, or of a basket filled with fruits and vegetables. (Free hand cutting)

5. Making a booklet of God's autumn gifts. (If you did the first activity in October you will not want to do this one.)

6. Drawing pictures of the beautiful autumn.

7. Planning for a Thanksgiving worship service.

8. Writing a Thanksgiving litany or a group prayer to be used in the worship services.

9. Learning songs and poems.

10. Interpreting and memorizing Psalm 100.

11. Illustrating a song, as "Father, We Thank Thee" or any other song the group chooses or the leader thinks best. Let the children find pictures illustrative of the phrases. Let the first and second graders choose, trim, and paste the pictures while the third graders copy on the same page the lines which are illustrated.

November 5

THEME: *Finding a Way to Share Our Material Gifts*

HAVE ON HAND:

1. Harvest pictures (fruits, vegetables, grain)

2. Pictures: "Angelus," Millet, "Grace at Meat," Jessie Wilcox Smith, "Evening Prayer," Jessie Wilcox Smith.

3. Illustrative pictures to be used in teaching the song, "The Summer Days Are Ended"[2]

4. Books of poems for children.[3]

5. Signs of autumn—bittersweet, leaves, milkweed, etc.

FELLOWSHIP: Let the early children decorate the room. If there are trees nearby they will enjoy gathering leaves to make the room pretty for the others. While you are working you might like to sing, "Every Morning Seems to Say" or "God, Our Loving Father." Read together some of the November poems. The children might choose one to be read by a child in the worship service.

After most of the children have arrived ask them, "What are the things we do now that we did not do in the summer?" List a few of the things, on the blackboard if you have one.

LEADER: I have pictures of some of our November activities. (Show your pictures of "Summer Days are Ended," using the phrase with the picture as we did in teaching "Useful in the Family." Repeat the song with the pictures. Sing it for the children. Then let them sing it with you. For variation in memorizing, let different children say the phrase which tells about the picture. Frequently, you might have a group of children face the group, and hold the pictures while the rest sing the song. Follow the learning of the song with an appreciation of the real significance of the special day of thanksgiving which comes this month.) Why did we have the first Thanksgiving?

POEM: "The Pilgrims Came" by Annette Wynne in *One Hundred Best Poems for Boys and Girls*, also in *For Days and Days*.

LEADER: What do we have to be thankful for? (Enumerate them.)

A long time ago a Hebrew was thinking of God's part in the harvest. He wrote a song about it which we have in our Bible.

Thou visitest the earth, and waterest it,
Thou greatly enrichest it:
The river of God is full of water:
Thou providest them grain, when thou hast so prepared the earth.
Thou waterest its furrows abundantly;
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

—PSALM 65:9-13 (Adapted)

another poet sang *(have one of the children read):*

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High.

—PSALM 92:1.

Our song, "Father, We Thank Thee" is also a song of praise.

SONG: "Father, We Thank Thee"

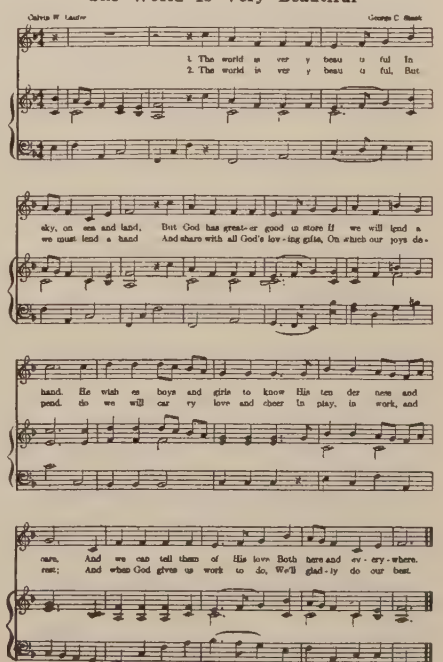
PRAYER: (Encourage the children to pray their own prayers)

LEADER: Let each of us say our own prayer of "thank you" for the things we mentioned for which we are grateful. (Allow time for the prayers, the leader praying at the close.)

PRAYER RESPONSE: Chorus of "Father, We Thank Thee"

LEADER: What do you think our friends will have to be thankful for this year? (Direct the thoughts of the group to the needs of the people whom you have been

The World Is Very Beautiful


Calvin W. Laufer
George C. Stebbins
1. The world is very beautiful In
2. The world is very beautiful, But
sky, on sea and land, But God has greater good in store If we will lend a
we must lend a hand And share with all God's loving gifts, On which our joys de-
hand. He wish es boys and girls to know His tender ness and
pend. do we will car ry love and cheer In play, in work, and
care, And we can tell them of His love Both here and ev-ery-where.
rest; And when God gives us work to do, We'll glad-ly do our best.

—Words copyright, 1930, by Calvin W. Laufer. Music from *Songs of the Seasons*, used by special permission of the publishers, W. A. Wilde Company, Boston.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

studying. It will be mostly a review of why the present conditions exist and what people ought to do to help.)

STORY: Select one from those listed under "Source Materials." Select one which you can adapt to your own situation. Direct the discussion following the story to initiate your Thanksgiving project. Encourage the children to suggest various activities in which the group might participate. (Party, basket, etc.) Choose one of them. If the department is large you might decide to carry on several different ones. Let us suppose they decide to give a party for some underprivileged group of children.

LEADER: What is the first thing we will have to do? (Decide on the date for the party and invite the guests. Choose a committee to write the invitation.)

What must we do to get ready for the party if they can come? (Plan entertainment, games, program, refreshments, favors, etc.)

Let's each one think of our party this week and next Sunday we will make some of our plans.

SONG: "The World Is Very Beautiful"

OFFERING: "Chimes" by Barnes.[4]

LEADER: Bringing our offering on Sunday is one way of sharing our gifts with others.

RESPONSE: "Our Gifts"

November 12

THEME: *Finding a Way to Share Our Happy Times by Sharing Our Toys.*

HAVE ON HAND:

1. Pictures and story books same as last week.

2. Materials suggested by last week's discussion.

3. Magazine pictures for illustrating the song, "Father, We Thank Thee" or "Summer Days are Ended." (Illustrating the latter would help the group in their memorization.)

FELLOWSHIP:

Let the children who arrive first illustrate the song or work together on a litany of Thanksgiving. When most of the children have arrived show them the illustrated pages which the early children have made. Spend a few minutes learning the song.

LEADER: The musician Gounod in his music of "L'Angelus" and the artist Millet in his picture "The Angelus" have struck the note of thankfulness. While Miss R. plays "L'Angelus" for us let us look at Millet's picture and think of our own reasons for being thankful.

QUIET MUSIC: "L'Angelus" Gounod[5]

SCRIPTURE: Psalm 92:1.

SONG: "God, Our Loving Father"

POEM: "November," by Wilhelmina Smith in *Poems for the Very Young Child*, also in *The Best Thanksgiving Book* by J. C. Sindelar.

PRAYER *(individual prayers):*

We thank thee, God our loving Father for all these gifts to us. Help us to remember to lend a hand in thy work by sharing our blessings with others. Amen.

RESPONSE: Chorus of "Father, We Thank Thee"

CONVERSATION:

The informal conversation, at this point, should be about the Thanksgiving project. If you are having a party the acceptances of the invited guests might be read at this time. Then go on with your planning.

SONG: "Thanksgiving Joy"[6]

STORY: "Philip and His Tools" by Blanche Carrier in *Seeking the Beautiful in God's World*

or

POEM: "On Our Street" by Frances Crosby Hamlet

Peggy had new roller skates,
The first ones on our street;
And Peggy flitted up and down
On twinkling, flying feet.

Her playmates begged to try her skates,
Put Peggy shook her head,
"They're mine. I want to keep them nice,"
Their owner always said.
Piggy Peggy!

Someone gave Polly roller skates,
A half-worn, battered pair:
And Polly's cup was brimming o'er,
And how she loved to share!

Her dearest chum, the boys next door,
Lame Jack and shy Marie,
All tried those skates, and oh, their joy
Was beautiful to see.
Jolly Polly!

Peggy still has roller skates,
Polly now has none;
But Peggy's are such lonely toys
While Polly's skates had fun.

Peggy has two shining skates,
She never, never lends;
But Polly has a shining face,
And oh, so many friends!

OFFERING AND SONG: Same as on first Sunday.

November 19

THEME: *Finding a Way to Share Our Friendship.*

Complete plans for your Thanksgiving project. If Thanksgiving is the 23rd, this will be the week for having the party or delivering the basket. If you have filled a basket, choose several children to help deliver it.

Use the story, "The Grateful Indian," as told by L. B. Evans.

One summer morning in a New England village Mrs. Grafton was sitting on her porch shelling peas for dinner. John and Jean, her children, were playing around the yard, when an Indian woman, carrying a baby on her back, passed the house. John ran out of the gate and after the woman. He saw something was the matter with the baby, and asked what it was.

"Papoose sick," said the Indian mother, "See doctor."

John said, "Bring the baby in here and my mother will make it well."

The Indian woman followed John into the yard, and Mrs. Grafton took the sick little papoose on her lap and gave it some medicine. After a while the little baby stopped crying and went to sleep in Mrs. Grafton's lap. The Indian mother took her papoose home, saying that Mrs. Grafton was a "good doctor."

The next day the mother again appeared with the baby, and Mrs. Grafton washed it and put on it some clean clothes and gave it some more medicine. After a while the baby got well and the Indian woman came no more.

That winter was very hard and cold; snow everywhere and cold, biting winds. Thanksgiving came, and Mrs. Grafton started to make pies for dinner. She cut up the pumpkin and then looked in the molasses jug. Not a drop of molasses there!

"Oh, my! what shall we do? There is no molasses to make the pies," she exclaimed in dismay. John looked thoughtful.

"I will go and get some from the store," he said, and was off in a moment with the empty jug, right through the woods. The jug was heavy and it was already late in the afternoon, but they must have pies for the next day.

John reached the store. The jug was filled and he started home again. It began to snow as John entered the woods. The path was soon covered and poor John took the wrong turn, then tried to come back and soon was hopelessly lost. He ran on as fast as he could and then stopped, and began to cry. A tall man stood before him. It was an Indian.

John said, "Please, I am lost, take me back home."

But the Indian took him on his shoulder and carried him to a camp fire near a tent. There was an Indian woman with a papoose there. She looked at John and said a few words to the tall man who had brought him in. The Indian grunted and smiled, and then lifted John to his shoulders and with him and his jug tramped through the snow drifts back to John's home. He set him down on the doorstep and said to the mother who had come out on the porch, "My squaw and my papoose you helped last summer. Me have thanksgiving here," and he touched his breast and disappeared.

—Publisher unknown

November 26

THEME: *Sharing Our Class Experiences in a Service of Worship.*

Individual classes should choose some of their own class work to be used in the service. (Poems they have learned, a much-liked story, or the result of some of their discoveries.) Use litany or poems written by the group. Suggestions for materials to be repeated will no doubt be made by the children.

Let those who come early plan the service with the leader, including the items the classes chose last week.

You will also want to provide opportunity for the children's reactions to the completion of your project.

Use the story, "How Brian Learned to Sing Praises" by Florence Hoatson.

HOW BRIAN LEARNED TO SING PRAISES

It was a lovely summer day, and Brian walked between father and mother along the road. The bells were ringing: "Ding-dong, come to church, come to church; ding-dong." Brian liked to hear the bells. They sounded so kind and sweet.

Presently father and mother and Brian were sitting in a pew in the big, quiet, beautiful church. Brian shut his eyes for a minute, and then began to watch the people. They all came in so quietly. And as they sat down they shut their eyes, and Brian knew they were talking to God. Brian looked at the organ; he looked at a big stained-glass window; he counted the lilies in the brass vase on the pulpit. Then he began to count the beautiful carved flowers on the pews, and feel the soft, green cushions.

All of a sudden the organ began to play, and the people rose and began to sing a hymn. Brian got up, too, but he did not sing. He did not want to sing; he just wanted to watch.

"Sing, Brian," whispered mother.

But Brian just stared in front of him. He knew the hymn quite well—at least, he knew the tune and some of the words: "Praise, my soul, the King of Heaven."

But Brian was too busy watching, to sing. After that there was another hymn, but Brian didn't sing.

"Sing, Brian," whispered father.

But Brian was busy looking at the lilies.

There was still another hymn, but Brian did not sing this hymn either. When mother whispered to him, "Sing Brian," Brian said quite crossly, "I don't want to sing." So mother did not say any more.

Then the minister began to talk, but Brian could not quite understand the sermon, so he shut his eyes just for a minute. . . .

"Sing, Brian," said a very little voice. Brian jumped, he was so startled. The lilies in the brass vase were talking to Brian. Brian understood them perfectly.

"I don't want to sing," said Brian.

"Oh," said a lily sadly, "what a pity! Everybody ought to sing in God's house. I sing!"

"What?" said Brian. "I didn't know that lilies sang!"

"Certainly we sing," said the lilies. "Oh, give thanks unto the Lord, for he is good," sang the lilies all together sweetly.

Brian sat up very straight. He never felt so surprised before.

"I sing, too," said the stained-glass window. The sunlight made him look so lovely, Brian could not speak for a minute. He just stared at the picture of a shepherd caring for a little lamb.

"I didn't know that windows sang," said Brian.

"Certainly we sing," said the windows all together. Then they sang: "Oh, give thanks unto the Lord, for he is good."

Brian just looked. He could not speak.

"I sing, too," said the big organ. He began to sing in a far-away voice: "Oh, give thanks unto the Lord, for he is good."

Brian had never heard anything so lovely before.

"I sing, too," said a little voice quite close to Brian. Brian saw a tiny carved flower on the pew and knew it was talking to him. He touched the little flower very gently. "Oh, give thanks unto the Lord, for he is good," sang the little carved flower. Brian put out his hand again, but. . . .

"Sing, Brian," whispered mother. Brian opened his eyes with a start. Where was he? Ah, in church, of course! And there were the lilies and the stained-glass window and the organ, as well as the tiny carved flower. Brian jumped up as the organ began to play: "Oh, give thanks unto the Lord, for he is good."

"I know it—I know it," said Brian in a whisper. He looked towards the lilies. They knew it, of course! He gazed at the stained-glass window—he knew it, as well. And how beautifully the organ was singing it! And, yes, of course, the little carved flower in the pew was singing, too.

Brian opened his mouth and began to sing: "Oh, give thanks unto the Lord, for he is good."

People turned around to look at a happy little boy singing his praise song. Father and mother were so glad to see Brian singing. They did not know why Brian was singing so joyfully, but Brian knew. He knew that all the beautiful things in the church were praising God, and he felt as if he must sing as well.

The window was saying, "Thank you!" for its beautiful colors; and the tiny carved flower was saying "Thank you!" for the lovely wood out of which it was made. And Brian was saying "Thank you!" because he felt so happy; for he had mother and father and home and lovely things! So, of course, he was happy.

—From *All-the-Year Stories for Little Folks* edited by Elsie H. Spriggs. Used by permission of the publishers, Fleming H. Revell Co.

Source Materials

POEMS:

Psalm 100.

"We Thank Thee" by Mattie M. Renwick in *Poems for the Very Young Child*, compiled by Dolores Knippel (Whitman Pub.

(Co.), also in *Pieces for Every Day the Schools Celebrate*, published by Noble and Noble.

"The Happy Thank You Day" in *Poems for the Very Young Child*, also in *The Best Thanksgiving Book* by J. C. Sindelar.

"Gentleman Gay"

Said old Gentleman Gay, "On a Thanksgiving day
If you want to be happy, give something away."
So he gave a fat turkey to Shoemaker Price,
And the shoemaker said, "What a fine bird! how nice!
I'll give Widow Lee the fine chicken I bought."
Said the pleased Widow Lee, "See this chicken! Oh my!
I would like to make someone as happy as I.
I'll give Washwoman Biddy my big pumpkin pie."
And "Oh sure," Biddy said. "It's the queen of all pies;
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger cake
For the Finnegan children I'll make."
Said the Finnegan children—Rose, Benny, and Hugh,
"It smells sweet of spice, and we'll carry a slice
To little lame Jake who has nothing that's nice."
"Oh I thank you and thank you," said little lame Jake
"What a beautiful, beautiful, beautiful cake.
And oh, such a big slice, I will save all the crumbs
And give some to each little sparrow that comes."
And the sparrows they twittered as if they would say,
Like old Gentleman Gay, "On a Thanksgiving Day,
If you want to be happy, give something away."

SOURCE UNKNOWN

STORIES:

"Ned's Thanksgiving Basket," Jessie Eleanor Moore

"The little Old Lady and Her Apple Tree," "Harvest Gold," and "An Olive Harvest in Palestine" in *All-the-Year Stories for Little Folks* by Elsie Spriggs (Fleming H. Revell Co.)

"Sharing Home" in *Child Life and Religious Growth* by Edna M. Bonser (Abingdon Press)

"The Woodpecker Who Was Selfish" in *For the Story Teller* by Carolyn Sherwin Bailey (Milton Bradley Co.)

"A Thankful Heart" by Blanche Carrier in *Seeking the Beautiful in God's World* (Richard R. Smith, Inc.)

"Sharing with Others" in *Fifty Stories for the Bedtime Hour* by Margaret Eggleston (Richard R. Smith, Inc.)

"I Am Thankful Because" by Helen A. Monsell in *Child Life* for November. 1926.

"Their Full Thanksgiving" in *The Wonderful Tree and Golden Day Stories* by Carolyn Sherwin Bailey (Albert Whitman and Co.)

"Thanksgiving for the Peanut Roaster" by Carolyn Sherwin Bailey.

"The Widow's Mite," Luke 21:1-4.

SONGS:

"The Kind Father"[7]
"For the Beauty of the Earth"[8]
"Enter into His Gates"[9]
"Thanksgiving Day Comes Once a Year"[10]
"Praise to God for Seeing"[11]

INSTRUMENTAL MUSIC:

"Souvenir," F. Drdla[12]
"Allegretto Theme" from Sonata Op. 10, No. 2, Beethoven[13]
"Prayer," Mendelssohn[14]
"At Rest," Ralph Kinder[15]

[1]Kirby Page, *Living Creatively*. New York, Farrar and Rinehart, 1932.

[3]*Poems for the Very Young Child* compiled by Dolores Knippel and *One Hundred Best Poems for Boys and Girls* compiled by Marjorie Barrows, published by Whitman Publishing Co., Racine, Wisconsin, are inexpensive books which every department can afford.

[4], [8], [10], [13] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[2], [6], [8], [14] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[5], [8], [9], [11], [12] Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Company, 1931.

[8], [15] Edith Lovell Thomas, *First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[7]Danielson and Conant, *Song and Play for Little Children*, Boston, The Pilgrim Press, 1925.

NOVEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By May Fenerty Settle**

"For every child moral and spiritual training that he may be able to stand firm under the pressure of life."—CHILDREN'S CHARTER, White House Conference.

"The most complete relationship with God is that in which we really are concerned about the things which concern him, and this must include all his children in that world brotherhood which was Jesus' compelling ideal."—MARIE COLE POWELL.

THEME FOR THE MONTH: *Ways of Showing Gratitude*

THE THEME AND THE LEADERS:

Again through this month, adult leaders should be seeking to make it possible for junior experiences to reach worshipful outcomes through the normal steps of planning, executing, and evaluating, with worship as a feeling outcome whether in sense of need for added power, appreciation for strength given, or gratitude for results achieved or for blessings enjoyed.

We are speaking very often in these days of "sharing," but we need to watch our procedures carefully lest the external grace of "*giving*" shall not go deep into the hidden springs of life so that one gives "himself with his gift," which is the only true *sharing*.

OBJECTIVES FOR THE MONTH:

That the sharing project, which is to reach its culmination in the Thanksgiving activity of the school, shall be for the juniors a really *sharing* experience into which every junior shall, if possible, be drawn;

That the juniors shall be guided into experiences so safeguarded that the outcomes shall lead toward growth in worship;

That the juniors shall have opportunities to learn that food and clothing are but a part of that which we share, often a small part, far outranked by a willing sharing of the things that make us happy, things beautiful and enjoyable.

ACTIVITIES WHICH MIGHT LEAD TO A WORSHIPFUL OUTCOME:

1. Planning and executing a visit with a suitable program to: a shut-in of the community, a junior or younger child, a parent or other relative, or, perhaps, to an institution of some sort.
2. Planning and carrying out a "thankful" service to which parents or other older guests are invited.
3. Planning and carrying through an after-school good time for a group of juniors from another community—especially if their closer acquaintance can lead to further experiences of sharing.
4. Acting as messengers to gather materials, clothing, food, or toys to be used by community welfare agencies.
5. Giving of their own free time for making new toys, or for repairing old ones, for others.
6. Planning and carrying through their share of the whole school Thanksgiving project.
7. Working out individually, or in natural choice groups, statements in their own words which might be arranged climactically to be used with the sung response.

Lord of all, to thee we raise
This our hymn of grateful praise.

Some may wish to try their own poetic statement, not wholly unlike "For the beauty of the earth." See the June, 1933, issue of the *International Journal* for the account of a junior enterprise of this kind.

One junior group in a small school had the most joyful Thanksgiving season they had ever known after happy hours spent earlier in the season in their leader's kitchen, canning tomatoes which had been given to them from an overflowing garden. Girls and boys took their turns at the stove and with the peeling knife. What a real service of thanksgiving when in November thirty shining quarts of tomatoes went into the church's storehouse to be used, with other offerings, in relief work. That their own garden had failed, through no fault of their own, made them only the more appreciative of the many factors that enter into planting, cultivating, and harvesting, and the need for cooperative work with God if there is to be food for all. There is no project finer than a garden, vegetable and flower, to bring God and child relationships to a level of awareness.

INSTRUMENTAL CALL TO WORSHIP:

Use the music of the hymn, "O Lord of Heaven and Earth and Sea," tune "Almsgiving," by Dykes throughout the month. Try having the pianist play it very softly, then quote a stanza before it is played again. The plan sometimes attempted of reading with the music is not effective unless done perfectly, and for junior services is not likely to be as productive of worship response as the careful reading between the music.

CALL TO WORSHIP AND RESPONSE:

Leader: Let the people praise thee, O God,
Let all the people praise thee.
People: The earth hath yielded her increase;
God, even our God, will bless us.

—PSALM 67:5,6

HYMNS FOR THE MONTH:

"Praise to God, and Thanks We Bring"
"For Life and Health and Strength"
"Lord, I Would Own Thy Tender Care"
"All That's Good and Great and True"
"We Plow the Fields and Scatter"
"For the Beauty of the Earth"

Where some of these are not familiar and there is not time for learning the tune, the words may be used as poetical selections. Perhaps the counselors will enjoy making picture or poster interpretations, if the other projects for the month are not too heavy.

November 5

THEME: *Showing Gratitude by Sharing in Cooperation* (Enjoying Working Together)

A WORD TO THE LEADER:

This is the day in which the emotional response is to be preceded by discussing and evaluating all the ways of working together to make Thanksgiving a season of real gratitude, choosing the special projects and working out the division of labor so that all may have a part. (Leaders may have ready a workable scheme, but true guidance will leave this advance planning so flexible that it may be quickly modified when clear-thinking juniors spring their own "almost-as-good-but-really-better-because-all-their-own" ideas.) It is too late for canning tomatoes but other activities may grow out of local experiences. Half gallons of canned fruit and certo make a last minute substitute activity which has possibilities.

Canvass the activities suggested above and the needs of the local community and see whether you and the juniors may not accomplish something more truly meaningful than the mere carrying to church school of canned goods from mother's pantry shelf or the grocery store. Food values may be just as high but spirit values are low. How much many juniors miss because some of us choose the easier way!

*Topeka, Kansas.

STORY:

Enlist the juniors in a serialized, that is, shared telling of the story of the first Thanksgiving in America, this time not from the familiar church school view-point of thanksgiving for harvest, but from the point of view of the search for evidences of cooperative planning and sharing in accomplishment, and see whether this does not give new meaning to the story as well as added meaning to your own group enterprise. Make use of your public school books and children's library material, and be grateful for the cooperation your school teachers will give in this further use of their seasonal material. How many times we miss using assistance at hand because we ourselves have not learned how to cooperate!

Perhaps some juniors will enjoy telling the story through posters, or illustrated hymn studies, while others will tell it through creative picture or poem or music. Give them all a chance!

November 12

THEME: *Showing Gratitude by Sharing in Appreciation* (Enjoying Together)

A WORD TO THE LEADER:

Mrs. Powell tells us, "Appreciation is fundamental to the greatest experience life has to offer, the experience of God." Our selected activity of last week must now be reviewed in the light of the probable response of the recipient. Who of us does not know the stories of the unfortunate missionary barrels and their misfit "givings." The days of heedless giving are not all passed.

PICTURE: Von Uhde's "Christ Comes to a Peasant Home" may be made the basis for the desired feeling response through a consideration of the loving approach of Jesus. Sometimes pictures of the toil of others, like those of the artists Beneker, Pennell, or Weir, if reproductions of these are available, help to give an appreciation of the labor which ministers to our needs, to take us out of ourselves, and to arouse a desire to share. (See list of such pictures, page 26, *International Journal*, July, 1933.) These are particularly appropriate where industrial problems are uppermost.

Let us remember that *appreciation* is like the alternating electric current, having a constant reversal of center, now subjective, now objective, now considering the thing external, now feeling within, which is a response to the external. The phases must grow together; when they are forcibly separated, appreciation dies.

POEMS TO HELP:

Find "The Road to Happiness" by Mary Carolyn Davies in *Junior Church School Hymnal* (Presbyterian Board of Christian Education); "The Pasture" by Robert Frost; or "The Coin" by Sara Teasdale quoted in *Silver Pennies*, anthology of verse for children, edited by Miss Thompson (Macmillan).

SHARING

Lord, help me learn to share my joy,
When gladness comes my way;
For sharing thus will each heart bless,
And will not make my joy the less—
The joy I learn to share.

Lord, help me share another's joy,
When gladness comes his way;
For sharing thus will each heart bless,
And will not make his joy the less,—
His joy I learn to share.

Lord, help me share another's work,
When work is hard for him;
For sharing thus will each heart bless,
And this will make his work the less—
His work I learn to share.

Lord, help me learn to share another's grief,
When things have gone all wrong;
For sharing thus will each heart bless,
And this will make his grief the less—
His grief I learn to share.

—Elizabeth McE. Shields, in *Junior Hymns and Songs*. Used by permission of the publishers, Presbyterian Committee of Publication, Richmond, Va.

November 19

THEME: *Showing Gratitude by Sharing in Worship*

A WORD TO THE LEADER: If the guided experiences of the past weeks have been truly shared experiences, it should be easy to gather into an order of service those things which express what the workers feel deeply. This may perhaps be a time when the Junior Council members are introduced to many poetic and musical numbers and selected prayers of great beauty, and helped to select and arrange those suited both to the time allotment and to the desires of the group. Use such anthologies as:

Thompson, *Silver Pennies*, Macmillan Co.

Grover, *Nature Lovers' Knapsack*, Thomas Crowell Co.

Clark, *Quotable Poems*, Vols. I and II, Willett, Clark and Co.

Barrows, *One Hundred Best Poems for Boys and Girls* (found in many Five and Ten Cent Stores), Whitman Pub. Co.

Untermeyer, *This Singing World* as well as the smaller collections in such hymnals as *The New Hymnal for American Youth*, the Presbyterian *Junior Church School Hymnal*, and others of similar character.

CHORUS OF PRAISE:

Guide the juniors in looking through the Psalms to select praise sentences to be quoted, a group at a time alternating with hymn stanzas of similar content. It will be different from the more usual reading of a consecutive passage, and by reason of their part in the choosing, more meaningful.

PRAYER:

Use Edward Everett Hale's "One Thousandth Psalm" found in both editions of the *Hymnal for American Youth*, or Ralph Waldo Emerson's "For Flowers That Bloom About Our Feet," found in hymnals for use with children.

POEM:

THANKSLIVING

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best
Each life would be thanksliving.

—CHAUNCEY R. PIET

November 26

THEME: *Showing Gratitude by Sharing in Service*

A WORD TO THE LEADER:

Sharing in service to others, if a free spontaneous act, totally without the compulsion of the pressure of the crowd, may be in itself an act of worship. Try to guide the responses of the day, which in some situations will be out of the ordinary in that whole school assemblies are sometimes required, in such a way that there may be a deep, though perhaps not articulate, sense of helping the Heavenly Father to provide. There is a danger that pride in large offerings or in heaped up baskets will obscure the less selfish outcomes which are more to be desired.

STORY:

Let the story be the story of the Feast of Ingathering (or Booths, or Succoth, or Tabernacles, as the names were in different periods). Biblical sources are Leviticus 23:39-44; Exodus 34:22b; Exodus 23:16; Numbers 29:12-38. See also Bible Dictionary and Jewish Encyclopedia (looking for Booths, Succoth, Tabernacles). The seventh month is Tishri, the lunar period of September-October, although the Hebrew name of the month does not appear in the Bible. It is interesting that fires are kindled today upon the slopes of Lebanon at a date which approximates the ancient autumn festival.

Scripture which might be used, because there is a possibility that it was used in connection with the Feast, are such praise passages as Psalm 100 or 118; such presentation passages as Psalm 67:4-6 or 66:13-15, and for a prayer Psalm 65:9-13.

For an account of the use of this theme with juniors, how it grew into a worship service for an entire congregation, see account in *Teaching without Textbooks*, by Danielson and Perkins, "A Thanksgiving Service Based on the Hebrew Feast of the Ingathering."

PRAYER POEM:

WE THANK THEE

We thank thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank thee for the hero souls of old
Who dared wild seas their mission to fulfil.
O gird our hearts with stalwart faith in good,
Give us new trust in thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—THOMAS CURTIS CLARK

NOVEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *Ways of Showing Gratitude*

A Word to the Worship Leader

Does the title of this month's worship theme arouse some questions in your mind? Perhaps you will think, "Is gratitude something more than saying, 'Thank you'?" "How do you show gratitude to someone who does you a favor, or who works for you, but whom you have never seen and do not know?" You realize that today many people whom we never know or see have a part in supplying us with the things that we eat and wear and enjoy. Our methods of making a living are so complicated that we often do not even realize that every day we receive the products of the toil of thousands of persons. How are we to show gratitude to those people who help make life pleasant and enjoyable for us? Is it not a part of our Christian obligation to find out something about this complicated problem so that we may give thanks and honor, and, if necessary, take a part in the fight for justice of those who help us?

We do not need to be reminded that when we show gratitude to our human friends, we thereby also show gratitude to God. Jesus may have meant something of that sort when he said, "If ye love me, ye will keep my commandments." We know, too, that his great commandments have much to say about how we think about, and how we deal with other people.

Some time ago a young man in our home made very clear to me the fact that we are often far removed from the very necessities of life. We had been grinding some wheat for cereal when our visitor arrived and he wanted to know what we were doing. When we told him he came over and picked up a handful of the grain and said, "So that's

*Chicago, Illinois.

...ut wheat looks like. I never saw any be-...!" This man is married. He has lived ...the city all his life. He likes to eat ...ad, but he had never seen any wheat. ...se your eyes and think of the hundreds ...people who work for this young man in ...er that he may have bread—the fall plow-..., the sowing, the winter work, the harvest, ... wagons hauling wheat, the mill, the ...very, the delivery trucks—all that he may ...e bread delivered to his apartment door. ... you think that the worship services for ...s month might help make us all more ...iscious of the many things we have for ...ich we should show real gratitude?

...Your services will be very effective if you ...ll try and work into each of them some ...ngs that you know are true of your own ...mmunity. The poems, songs, and other ...ngs suggested in the following paragraphs ...ll help you build the services, but if you ...ll plan also some elements that will make ...ch idea come close home it will be a ...ry big help. For instance, if you live in a ...neat country, the illustration just given ...ght be of interest to your crowd, but then ...u should also include something in the ...rvice that would make them conscious of ...rvices that are performed for them—and ...out which they know very little. What ...out your shoes? Where are they made? ...o not many people work for you in making ...ur shoes and clothing? Bring something ... the service that will call attention to the ...ings your group should think about.

...Perhaps the most valuable thing this ...onth's services could do is to help everyone ...alize that we live in a world where each ... us is dependent upon others for many of ...ue things we use. We are dependent upon ...od, upon nature, for the very necessities ... living. Can we not help people to have ... sense of gratitude for the world in which ...e live and for all the people that contribute ... our joy and happiness? Can we inspire ...eople to want to "do unto others as ye ...ould that they do unto you"?

November 5

THEME: *This Is My Father's World*

INSTRUMENTAL PRELUDE: Music for "This Is ... My Father's World"

CALL TO WORSHIP:

Leader: I will lift up mine eyes unto the hills, from whence cometh my help.

Group: My help cometh from the Lord, which made ... heaven and earth.

HYMN: "This Is My Father's World."

READER: Psalms 33:1-11

PRAYER *(to be prayed in unison):*

O God, as we bow our heads in reverent prayer to ...nee, we want our hearts to speak to thee of our joy. ...We thank thee for our youth in a world that needs ...young hearts filled with love toward all thy creations. ...We thank thee for our youth in a world that needs ...een minds that are not afraid to think new thoughts ...f a better way of living. We thank thee for our ...outh in a world that needs a spirit of unselfish devo...ion to the best that we know.

Our Father, we wish to dedicate ourselves to the ...asks which have been made clear to us because of the ...ife of Jesus. When we look at our own selfish desires ...nd compare them with the example of his life we ...realize that we need the spirit of thy presence in order ...hat we may be worthy of the trust that has been given ...s. Reveal to us in the beauty of thy world the tasks ...hat are ours. Make us see the ugliness of injustice. ...Make us see the folly of selfish ambition. Make us ...lesire to crush out hatred and instil love in the hearts ...of all. Make us thine in spirit and in truth that we ...may work for the welfare of all mankind—thus we ...would make our lives a monument of beauty and ...worth in this thy world.

READING: "Music" by Ralph Waldo Emerson

Let me go where'er I will
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

SONG: "For the Beauty of the Earth"

RESPONSIVE READING: "Contrasts"

Group: We have heard it said, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

Leader: What you have heard is a dream, yet to be realized. Let those with eyes to see behold that the fullness of the earth has often been wasted to satisfy the greed of a few, while the many perish. The fruit of the trees has laid to rot while millions starve. The grains of the field have been burned in fiery furnaces while multitudes cry for bread. They who toil in mine and field have been cheated of the harvests.

Group: We have heard it said, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

Leader: But there are millions of your fellows who dwell in the stifling filth and degredation of slums and tenements, who lift up their eyes in vain to look for the stars, for their lot is one of heat, and dirt, and filth, and constant struggle for the bare necessities of food and clothing.

Group: We are puzzled and confused. Is there no way by which people can live justly together in this, Our Father's World?

Leader: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." As it is with individuals, so it is with societies, and with nations. Let us here dedicate ourselves to the task of doing all we can to build upon this earth a society in which the fullness of the earth may be the joy of all, in which the glory of the heavens may become the inspiration of the justice that shall lift all men out of the mire and set their hearts atune to the will of him who taught us to pray together—

THE LORD'S PRAYER *(prayed in unison)*

November 12

THEME: *A Greater Cause*

This should be an inspiring service showing how those people who have become our heroes, who have shown great purpose and spiritual values in life, have often been consumed by a passion to see some cause triumph. They have seen that the cause they served was greater than their own lives and have given themselves to it. Perhaps the way for us to build a useful and worthwhile world is to find some cause, in which we thoroughly believe, and give our lives in devotion to it.

HYMNS: "Follow the Gleam"
"Be strong! We Are Not Here to Play"
"O Love That Wilt Not Let Me Go"

PRAYER:

Our Father, in the enthusiasm of new-found hopes, we come before thee with our lives at thy command. We thank thee for the opportunity of hearing thy voice in the voices of men and women who have proved themselves to be worthy of thy cause. We thank thee that in the confusion of modern life with its multitude of interests we may yet feel thy presence when we quietly lift our thoughts and ambitions above our own personal vanities and seek to find that which is desirable for all people as well as for ourselves. Save us from discouragement or from surrendering our lives to little things. Grant us the feeling of thy presence. Amen.

SCRIPTURE: Luke 17:33; Matthew 6:24, 25

November 19

THEME: *More Than He Asks*

An equal exchange of goods or of services, or merely being good to those who are good to you, is bargaining. Real gratitude is shown by doing more than is asked or expected of us. This service should show that being Christian in our day must mean constantly more than the mere letter of the law. Gratitude is shown by going the second mile.

SCRIPTURE: Matthew 5:38-43

HYMNS: "Let Not Thy Hands Be Slack"
"Master, No Offering Costly and Sweet"

POEM:

RESOLVE

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To walk in weakness and to walk in power,
But always fronting onward toward the light
Always and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On with what strength I have
Back to the way.

—CHARLOTTE PERKINS GILMAN

November 26

THEME: *Sharing—The Greater Gratitude*

Giving is a way of showing gratitude, but it may mean only a momentary pain at parting with some trivial possession, while sharing means that we lay our whole lives bare, that we keep nothing for ourselves that we do not make available to other people. This is the true gratitude. The word "sharing" is being misused frequently. If you can put some true meaning into the word and inspire the practice of sharing in those who take part in the service, it will mean much. This could be a very impressive Thanksgiving service. You might plan to share it with some other group in the community. That would mean that they would have to be in on the plans from the very start; you would have to plan the service together.

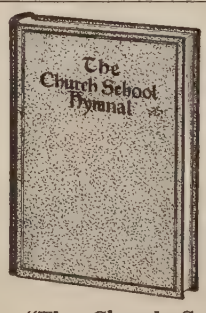
HYMNS: "I Bind My Heart This Tide"
"O Brother Man, Fold to Thy Heart Thy Brother"
"In Christ There Is No East or West"

PRAYER:

Our Father, who art in Heaven, help us this day to see all men as brothers. Release our souls from prejudice and help us tear down the walls that separate us from those we should know better and love more. We thank thee for the joy of human companionship and for the fellowship with all people that enlarges our vision and leads us into glorious adventures of friendship. We would know more of the kind of joy that springs within us on those rare occasions when we feel in perfect accord with people about us. Help us build a better world in which spiritual fellowship and true sharing with all men shall not be marred by man-made evils. Forgive us our neglects and our wilful misdeeds and guide us as we seek to build thy Kingdom here on earth. Amen.

POEM: "The Vision of Sir Launfal" by James Russell Lowell.

Find the portion of the poem beginning "The leper raised not the gold from the dust." (Should be easy to find in any library.)



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NOVEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENT

*By Mrs. E. E. McClintock**

THE GROWING WORSHIP EXPERIENCE:

There is no single way of building a worship service, and there is no single course which the worship experience takes in the lives of Christians. The way in which an individual comes to the fullness of the experience depends both upon the technique employed in the service and upon his own make-up. There are, however, certain steps which are involved in a complete process.

1. A sense of the Divine Presence. Worship is not a one-sided subjective experience. It is communion of the human spirit with the divine. The awareness of God, therefore, is basic to genuine worship.

2. An understanding of certain facts. Worship is not primarily a teaching process. But the mind must be active (except in occasional moments of passive meditation), and it must concern itself with such information as forms the content of the service. Through the prayer, the hymns, the Scripture, the talk, or the period of silence, certain new ideas should be disclosed, old knowledge should be clarified, or facts should be interpreted. Unless the mind as well as the heart is turned Godward, the service may produce nothing better than an emotional thrill.

3. A lifting and sharpening of ideals. The mood of worship makes it easy for the better side of human nature to come into the ascendency.

4. A moral determination. The logical next step is that he shall go beyond an intellectual assent to worthy purposes, that he shall muster his entire personality in a determination to accomplish the highest good. To the "I know" and the "I ought" he adds the "I will."

5. Reliance upon the source of power. Once the worshiper has resolved to live beyond his present practice, he reaches out for the God who has been revealed to him, and seeks to appropriate that help which comes from no other source.

6. The application in the daily round of duty and opportunity. Any experience of worship, really worthy of the name, is not complete when the public meeting is ended. The value of this corporate process depends largely upon the degree to which it extends itself into the details of private and social living. Unless the quality of the inner experience affects the life of home and school and store, the process has stopped short of completion. Although sweeping the floor clean is not the whole of worship, the fullness of worship cannot be attained unless it affects the spirit in which the floor is swept.

—From *Training Young People in Worship* by Shaver and Stock. Published by The Pilgrim Press.

THEME FOR THE MONTH: *Ways of Showing Gratitude*

November 5

THEME: *Cultivating a Spirit of Gratitude*

CALL TO WORSHIP *(with hymn responses):*

Leader: It is a good thing to give thanks unto the Lord.
Assembly: And to sing praises unto thy name, O Most High.
Sing: Rejoice, rejoice, rejoice, give thanks and sing. (Refrain of hymn "Rejoice, Ye Pure in Heart")
Leader: Thou crownest the year with thy goodness
And thy paths drop fatness.
Assembly: They drop upon the pastures of the wilderness and the hills are girded with joy.
Sing: Rejoice, rejoice, rejoice, give thanks and sing.
Leader: The pastures are clothed with flocks
The valleys also are covered over with corn.
Assembly: They shout for joy, they also sing.
Sing: Rejoice, rejoice, rejoice, give thanks and sing.
Leader: The Lord is good; his mercy endureth forever;
And his faithfulness unto all generations.
Sing: Rejoice, rejoice, rejoice, give thanks and sing.

HYMNS: "We Praise Thee, O God, Our Redeemer, Creator"
"O Worship the King"
"Come Thou Almighty King"
"For the Beauty of the Earth"

SELECTIONS:

"Who ever paid for a sunrise or a sunset? Who ever paid for a mother's love, or a father's toil? Who ever paid for the love of any noble woman, or for the friendship of any good man? And the contributions which other generations have made to the intellectual and spiritual heritage of the race, who today pays for them,

Twilight and evening bell
And after that the dark,
And may there be no sadness of farewell
When I embark;
Who pays for that?
Lord, thou has been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Who pays for that?

"We do not pay for all, or even most, that we get. Certainly we do not pay for life's greatest gifts, nor can we; but surely we are under heavy obligation to make at least some return. And how compelling this obligation becomes when one considers those heroic spirits who gave their lives for great causes and of whom it may be said that they 'died in faith,' but of whom it must also be said they died 'not having received the promises.' They died in faith that those who came after them would finish what they at so great cost had begun. It lies with us to say whether their dreams shall ever be realized.

"One thinks of those thousands upon thousands of men who in our time

. . . Laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene
That men call age; and those who would have been
Their sons, they gave, their immortality."

—From Dr. Tittle's sermon on "Service."

"God, you have been too good to me,
You don't know what you've done.
A clod's too small to drink in all
The treasure of the sun.

"The pitcher fills the lifted cup
And still the blessings pour,
They overbrim the shallow rim
With cool refreshing store.

"You are too prodigal with joy,
Too careless of its worth,
To let the stream with crystal gleam
Fall wasted on the earth.

"Yet many thirsty lips draw near
And quaff the greater part!
And still will be too much for me
To hold in one glad heart."

—CHARLES W. STORK, from *Prayer Cycle*, published by The Commission on Missions.

PRAYER: Thou hast given so much, O Lord, give one thing more—A grateful heart; for Jesus sake.

SCRIPTURE: Psalm 34:1-8; Psalm 100

November 12

THEME: *Appreciation of Our Common Wealth*

Winifred Kirkland speaks in *The Portrait of a Carpenter* of the "danger of being over-contemporaneous." James Burke said, "People will not look forward to posterity, who never look backward to awaken deeper appreciation of our religious and cultural heritage that is the purpose of this service."

HYMN: "Ancient of Days, Who Sittest Throned in Glory," or "Forward through the Ages"

LITANY OF THANKSGIVING:

Leader: Almighty God, our Father, from whom cometh every good and perfect gift, we remember thy blessings which thou hast sent to us through thy sons and daughters of all the ages past, and with grateful hearts we lift our voices in thanksgiving. For the gleam of truth which has shone through the darkness of ignorance and superstition,
Assembly: We praise thee, O God.
Leader: For insights into beauty and the patient working of those who have preserved beauty for us on canvas, in marble, in lovely harmonies of words and music,
Assembly: We praise thee, O God.
Leader: For the vision of those prophets who, in every generation, have seen new cities built with stones of deeper love, truer justice, more Christlike mercy; and whose vision we have inherited,
Assembly: We praise thee, O God.
Leader: For those men of action, whose courage and living faith has builded, stone by stone, the foundation of this city,
Assembly: We praise thee, O God.
Leader: May we hear the voices of the past, as we face the unfinished task. Give us the strength, the courage, the insight that was given to them.
Assembly: We praise thee, O God.

HYMN: "Life of Ages, Richly Poured"

PICTURE INTERPRETATION:

Note: Because the Old Testament prophets far outlived their day and generation, the social implications of their messages growing each year in force and influence, Sargent's painting "The Prophets" is appropriate to use with this service. (If preferred, a series of pictures may be used, the leader telling something of the historical background with each. As for instance:

"The Last Prayer," Gerome
"Pilgrims Embarking" or "The Landi
of Pilgrims," Rothermel
"Puritans Going to Church," Bought
"John Wesley Preaching to Indians"

The dominant figure of the "Prophet
group is Moses, with the tables of stone
a most remarkable combination of scul
ture and painting. With Moses are Joshu
on the right, and Elijah, on the left.

The portrayal of each one of the si
teen prophets is a remarkable piece
characterization. Beginning at the left
the central group, note the perplexity
Zephaniah; the despair of Joel; the com
bined suffering and anger of Obabiah; th
calm scrutiny and achieved peace
Hosea; the sterness of Amos the "herds
man"; the inscrutability of Daniel. An
if you read the prophetic messages of thes
great leaders, you will find these note
very clearly evident in them.

First in the right hand group i
Jeremiah, thoughtful, earnest, loyal i
spite of difficulties; then Jonah, reading
the scroll; then Isaiah in the moment o
his vision—"I saw the Lord"; then Ha
bakkuk, watching. Micah, the "Prophe
of the Poor," is almost in despair as he
sees the oppression of his people; and ther
we come to the Prophets of Hope—look
ing forward and pointing on. Follow the
direction of those eyes and pointing hands
of Haggai, Malachi, and Zechariah, and
you come to the great painting on the
south wall, the "Dogma of the Redemp
tion." So this climactic group looks and
points to that central Figure on the Cross.

"Prophets" by Sargent is published in
3 sections: center 3¼x10¼; ends 3¼x4;
and can be ordered from the Tabor-Prang
Art Co., Springfield, Mass. Price: sepia,
$.60; colored, $1.40.

SELECTIONS *(to be read by young people):*

"Patriots who perished for their country's rights
Or nobly triumphed in the fields of fight;
There holy priests and sacred poets of might;
Who sang with all the raptures of a god;
Worthies whose lives by useful arts refined,
With those who leave a deathless name behind,
Friends of the world and fathers of mankind."

—VIRGIL

"Across the foaming river
The old bridge bends its bow.
My father's father built it
In ages long ago.

"The dead, they live and linger
In each familiar place
With kindly thoughts to hearten
The children of their race."

—Frederick Peterson, from *Prayer Cycle*, published by Commission on Missions.

SCRIPTURE: Hebrews 11:39-40; 12:1-2

CLOSING HYMN: "Faith of Our Fathers," or "From Age to Age They Gather"

(Tune: "Battle Hymn of the Republic")

From age to age they gather, all the brave of heart and strong,
In the strife of truth with error, of the right against the wrong;
I can see their gleaming banner, I can hear their triumph-song:
The truth is marching on! *(Refrain:* Glory! glory! Hallelujah!)

"In this sign we conquer"; 'tis the symbol of our faith,
Made holy by the might of love triumphant over death;
"He finds his life who loseth it," forevermore it saith:
The right is marching on! *(Refrain)*

The earth is circling onward out of shadow into light;
The stars keep watch above our way, however dark the night;
For every martyr's stripe there glows a bar of morning bright;
And love is marching on! *(Refrain)*

Lead on, O cross of martyr faith, with thee is victory;
Shine forth, O stars and reddening dawn, the full day yet shall be;

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

On earth his kingdom cometh, and with joy our eyes shall see,
Our God is marching on! *(Refrain)*
—From *The Hymnal for American Youth*, published by The Century Co.

November 19

THEME: *Gratitude for the Challenge of the Present*

HYMNS: "Father, Hear The Prayer We Offer"
"God Send Us Men"
"Lord, Speak to Me"
"Dare to be Brave"

SELECTIONS:

A NEW EARTH

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

"God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

"To pledge our souls with nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace.
And free the Soul of Life for finer loyalties.

"Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

"Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last."
—JOHN OXENHAM. Used by permission of the author.

VISIONS

"Thank God for Vision of the brighter day,
That dawns at last beyond this rough red way!
New life is there for those who dare—
A life that all these sufferings shall repay;—

"A life set free from all the grosser things
That warped our souls and bound the Spirit's wings—
An entrance fair to larger air,
And certitude of nobler prosperings.

"Only have vision and bold enterprise!
No task too great for men of unsealed eyes;
The Future stands with outstretched hands,
Press on and claim its high supremacies!"
—JOHN OXENHAM. Used by permission of the author.

YEARS ARE COMING

"Years are coming, years are going, creeds may change and pass away,
But the power of love is growing stronger, surer day by day,
Be ye as the light of morning, like the beauteous dawn unfold,
With your radiant lives adorning all the world in hues of gold.

"Selfish claims will soon no longer raise their harsh, discordant sounds.
For the law of love will conquer, bursting hatred's narrow bounds;
Human love will spread a glory filling men with gladsome mirth,
Songs of joy proclaim the story of a fair, transfigured earth."
—ANONYMOUS

SCRIPTURE: Revelations 21:1-8

PRAYER: "For the Good Life" from *Altar Stairs* by Joseph Fort Newton, also found in *The New Hymnal of American Youth*, page 310

November 26

THEME: *Gratitude for Opportunity to Live Creatively*

HYMNS: "The Hidden Years at Nazareth"
"Dear Lord and Father of Mankind"
"Holy Spirit, Truth Divine"

SELECTIONS:

"Who has known heights and depths, shall not again
Know peace . . . . . not as the calm heart knows
Low ivied walls; a garden close;
The old enchantment of a rose.
And though he tread the humble ways of men,
He shall not speak the common tongue again.

"Who has known heights, shall bear forever more
An incommunicable thing
That hurts his heart as if a wing
Beat at the portal challenging
And yet—lured by the gleam his vision wore . . .;
Who once has trodden stars seeks peace no more."
—ELEANOR DAVISON

"Tight, rigid people are those who are bordered by their skins, and are bounded on the north by their scalps, on the south by the soles of their feet. Others seem to go out beyond these little boundaries to the far corners of the room, or their town, or their home, or their nation, or their world. It just depends upon the expansiveness of their interests in life, and of their personalities. Only the latter are religious, for religion is going out and beyond. Some of those bordered-by-their-skins people might be surprised to learn that we consider they have missed the way of religion. We can easily imagine that Jesus went so far out beyond himself that people felt his body an infinitesimal part of him. He spoke of his 'joy'; Paul talked of his 'grace'; we imagine his graciousness and charm.

" 'May the graciousness of the Lord Jesus Christ be in you.'

"Somehow graciousness seems to be the very essence of loveliness. It is a quality of life that radiates; that finds life alluring, full of zest, even exciting; alive to the beauty of the earth and sky, to the beauty of courage, to the needs of human life; intellectually keen; finding a zest in the pursuit of truth."
—*Rocky Mountain Newsletter*, published by Y. W. C. A. regional office, Kansas City, Missouri.

"I believe that the fulfilment of the teaching of Jesus is possible. I believe that even if I should be the only one, there is nothing else for me to do but to fulfil it.

A religious man is guided in his activity not by the consequence of his action, but by the consciousness of the destination of his life.

A religious man fulfils the work prescribed to him by God, without arguing as to what will come of that work.

For a religious man, there is no question as to whether many or few men act as he does, or of what may happen to him if he does that which he should do.

He knows that besides life and death, nothing can happen, and that life and death are in the hands of God."
—LEO TOLSTOI

"In days long gone God spake unto our sires:
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!"
—THOMAS CURTIS CLARK. Used by permission of the author.

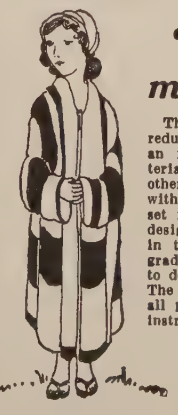
SCRIPTURE: Phillipians 3:13-17; 4:8; Matthew 5:48

MEDITATION:

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that of our death and night shall rise,
The dawn of ampler life!

Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In freedom's crowning hour,

That ye may tell your sons who see the light
High in the heavens—their heritage to take
"I saw the powers of darkness take their flight,
I saw the morning break."
—Found on the body of an Australian soldier.



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Youth Looks at the Race Problem

(Continued from page 11)

the conference met in three groups under competent leadership for further discussion and the drawing up of findings. Negroes were present in each group.

The following are some of the conclusions reached by the different groups:

"The greatest need is for understanding between the races. We believe that the white people have an unjustifiable superiority complex. We need greater understanding because we realize that ten per cent of our population is Negro."

"We will seek to penetrate beyond the superficial differences to discover the qualities of infinite worth in others, and also seek to make possible for all persons the development of those qualities which are of unlimited worth."

"At first it was suggested that the children should be educated in regard to race relations but we decided that since the children are unprejudiced to start with, both children and adults should be educated."

"The white people should let hotel, restaurant, and store keepers know that we do not feel prejudiced against Negroes."

"We believe that segregation in church is a violation of the teachings of Jesus and out of harmony with the spirit of Christianity."

"We believe that the problem can be solved through mutual understanding, mutual education, and the preservation and enrichment of the spirit of fellowship such as has been evidenced in this conference of the representatives of both races." (One dissenting vote).

"We propose to treat each person as an individual of infinite worth irrespective of race or color" (Three dissenting votes).

No attempt was made to combine the findings of the three groups into a common statement.

The climax of the conference was the inter-racial communion service on Sunday night. The four deacons consisted of a boy and a girl from each race while the service was conducted by Stanley U. North, white, pastor of the Briarcliff Manor Church, and G. W. Hinton, colored, pastor of the Corona Church. Standing beside the communion table, Stanley North made an almost breath-taking confession of the sins which the white race had committed against the Negro, while Mr. Hinton raised the question as to whether the Negro had been worthy of the sacrifices which had been made on his behalf by the white man. Both men spoke simply and sincerely. Here was an atmosphere in which race ceased to be a problem.

As the young people scattered to their homes they carried with them a new experience which had broadened their horizons and enlarged their hearts.

"Sermons in Stones"

(Continued from page 14)

quist's Stone Quarry, Sussex, Wisconsin, during the latter part of August. This year there was added to this week of dramatic activities, a dramatization of "The Messiah." These productions have been under the auspices of the Sussex Methodist Church and under the direction of Alfred Stury, brother of the pastor. The part of St. Claudia was played by Mrs. Sophia Swanstrom Young, of Chicago, and that of Judas by Mr. Ramuntcho Matanoros, also of Chicago.

After seeing the first production of St. Claudia, the head of the art department of a state teacher's college said:

"Your performance was perfect! The glory of the stone quarry, the bright sky with the great dipper hanging above us, the moon moving slowly higher and higher, the lighting, the color, the costumes, and the interpretation were most satisfying. The sincere quiet appreciation of the audience moved me greatly. The whole community is to be complimented upon putting on such a beautiful, inspiring interpretation of the most dramatic happenings of all the world."

And so, participants and spectators alike have proclaimed these as joyous and worth-while ventures in finding talent in amateurs, settings in quarries, and, literally, "sermons in stones."

An Installation Service

(Continued from page 25)

MEMBERS OF THE GROUP: We do.

(At this point the adult visitors and friends rise. The row of young people just in front of them light their candles and the light is passed back as before.)

LEADER TO ADULT VISITORS AND FRIENDS:

And you, the friends of youth, do you agree to help in this enterprise with your wise counsel, your encouragement, and your prayers, trusting that you shall set a worthy example of devotion to truth and righteousness; and shall you seek to promote these ends until the knowledge of God shall cover the earth as the waters cover the sea?

ADULTS: "We shall."

HYMN *(standing)*: "Light of the World, We Hail Thee."

BENEDICTION *(seated)*:

And now, Our Father, we bring to thee for thy benediction these officers and members and friends of our (Name of organization). Grant us patience and faith and a sense of responsibility, that we may be workmen that need not to be ashamed, rightly dividing the word of truth. Amen.

(The choir sings (or pianist plays) a response such as one of the "Te Deums" or "The Kingdoms of This World" or "Cast Thy Burden upon the Lord." Any good musical response such as the first stanza of an appropriate hymn may be used, in which case the entire group would join in singing it softly.)

Current Film Estimates

The National Film Estimate Service

A Nous la Liberte (Dir. Rene Clair) (French Production) Whimsical, subtle satire picturing adventures of two escaped convicts who take places in modern industry but find freedom still elusive. Brilliant direction, beautiful photography, deft acting. Crisp French dialog but fine pantomine carries story fully.
For A: ***Exceptional*** *For Y:* ***Amusing*** *For C:* Fairly amusing

Blarney Kiss, The (Tom Walls) (B. and D. Production) Fairly entertaining British picture concerning the career of an Irishman who acquired the gift of speech from kissing the Blarney Stone in youth. Sincere love story a pleasing feature. Dialog mediocre but cast good as a whole.
For A: Passable *For Y:* Fairly good *For C:* Fair

Conquerors of the Night (Soviet Production) (Amkino) Russian film without propaganda, showing notable and daring adventures in the Arctic, including re-enactments of past feats by explorers of several nations, Graf Zeppelin and Nobile included. English dialog throughout, along with three other languages
For A: ***Notable*** *For Y:* ***Interesting*** *For C:* Beyond them

Dangerous Crossroads (Chic Sale) (Columbia) Fast moving and thrilling railroad melodrama with Chic Sale as the old-time engineer who assists hero to capture a band of freight thieves. Some incongruities in story, but a few novel features and Chic Sale's usual dry humor help.
For A: Depends on taste *For Y:* Good *For C:* Too exciting

Emergency Call (Bill Boyd, Wynne Gibson) (RKO) Fast-moving melodrama of hospital life. Great metropolitan hospital, ruled by racketeers, gets new honest doctor who finally straightens out the mess, after thrilling adventures and after losing to the killers his best pal. Well done for such a theme.
For A: Good of kind *For Y:* Probably good *For C:* Too strong

Goodbye Again (Joan Blondell, Warren Williams) (Warner) Author of sexy best-sellers on speaking tour with secretary-mistress becomes entangled with former sweetheart, now married. Farce comedy with unconventional situations, risque dialog, and sex prominent throughout. William miscast in comedy part.
For A: Hardly *For Y:* By no means *For C:* No

Headline Shooters (William Gargan, Frances Dee) (Radio) Hero is hard-boiled newsreel cameraman, with harrowing adventures as he covers earthquake, fire, and flood. A romance with "sob-sister," already engaged, complicates his situation. Exciting drama with drink and slang considered typical of journalism.
For A: Good of kind *For Y:* Exciting *For C:* No

Her Bodyguard (Edmund Lowe, Wynne Gibson) (Paramount) Absurd light comedy of gold-diggers and back-stage intrigue. Hero becomes hired bodyguard for stage star, whose jealous sponsor wishes her protected from rivals, and of course wins the girl to end the farce. Unimportant musical numbers.
For A; Stupid *For Y:* No *For C:* No

Island of Doom, The (Soviet Production) (Amkino) New type of Russian picture dealing more with the personal element as opposed to mass existence, but inferior in acting and direction. Simple story concerns romantic triangle and takes place on desolate island doomed to destruction. Suspense clumsily handled.
For A: Mediocre *For Y:* Mediocre *For C:* Beyond them.

It's Great to be Alive (Gloria Stuart) (Fox) Sophisticated musical comedy with slender, slow-moving plot and lack of memorable melodies. Pestilence kills off entire male population save lone hero who becomes prized possession of feminine world. Mediocre song and dance numbers fill in time.
For A: Mediocre *For Y:* Mediocre *For C:* No interest

Justice Takes a Holiday (H. B. Warner) (Mayfair) Old-fashioned story about safe-expert turning crook to provide for wife and expected child. Breaks jail when he learns treachery of child's guardian, but finds the two have come to love each other, so hero disappears.
For A: Inferior *For Y:* No *For C:* No

Love Is Like That (John Warburton) (Chesterfield) Heroine falls in love with photograph of rich bachelor, starts pursuit, and wins out through maze of obstacles combining mystery, romance, and comedy. Amusing in spots, but entirely too complex and confusing for satisfactory entertainment.
For A: Mediocre *For Y:* Better Not *For C:* No

Lucky Dog (Chic Sale, "Buster") (Universal) Novel and interesting picture of dog life and the devoted friendship between dog and man which survives all vicissitudes. Finely photographed, human, convincing, but its intense pathos and near-tragedy are too strong for child enjoyment, unfortunately.
For A: Good of kind *For Y:* ***Good*** *For C:* Very sad

Man Hunt (Mrs. Wallace Reid, Junior Durkin) (RKO) Another well-intentioned effort at human and appealing drama about small-town boy's ambition to become great detective. Drags badly at times, sensational at others, thin throughout. Inadequate production in most respects.
For A: Mediocre *For Y:* Hardly *For C:* No

Man of the Forest (Randolph Scott) (Paramount) Stereotyped Western melodrama, from the Zane Grey story in which the struggle for possession of timberland starts the bitter war between hero and the bully. Beautiful scenery and family of tame lions are interesting features.
For A: Hardly *For Y:* ***Wholesome*** *For C:* Exciting

Man Who Dared, The (Preston Foster, Zita Johann) (Fox) Idealistic portrayal of life of young Bohemian immigrant ("imaginative biography" obviously of Cermak) from coal-mining up through political steps to mayoralty and assassination. Interesting scenes of early Chicago. Hero and heroine engaging and convincing.
For A: ***Good*** *For Y:* ***Good*** *For C:* Fairly good

Mary Stevens, M.D. (Kay Francis, Lyle Talbot) (Warner) Serious drama following medical careers of hero and heroine and their complicated personal lives—his marriage to another, divorce, and return to real love. Rambling story and over-emphasis on sufferings of children. Kay Francis fine as earnest, successful doctor.
For A: Fairly good *For Y:* Doubtful *For C:* No

Masquerador, The (Ronald Colman, Elissa Landi) (United Artists) Fine screening of the novel. Colman excellent in dual role of degenerate member of British parliament, and his double from the lower classes who ably replaces him. Landi fine as wife, and cast strong. Mature theme treated with restraint and intelligence.
For A: ***Excellent*** *For Y:* ***Mature but good*** *For C:* Beyond them

Moonlight and Pretzels (Roger Pryor, Mary Brian) (Universal) Exceptional musical comedy of backstage life, well acted, fast tempo, much character interest, real plot novelty, and notable camera technique. Plenty of semi-nudity, gambling, the usual evil-minded villain, etc., but total effect probably healthy amusement.
For A: ***Fine of kind*** *For Y:* ***Amusing*** *For C:* Doubtful

Morning Glory (Katherine Hepburn, Fairbanks, Jr.) (RKO) Rather slow-moving story made worth while by fine direction and notable work of Hepburn as naive, stage-struck girl, determined to win success on Broadway, and achieving her triumph finally after heartache and bitter disillusionment.
For A: ***Good of kind*** *For Y:* Mostly good *For C:* No

No Marriage Ties (Richard Dix, Elizabeth Allen) (RKO) Hard-drinking hero is unethical advertising expert and preaches freedom vs. marriage. Devoted mistress deserts him after he causes another woman's suicide and his fake business methods are exposed. Then he reforms and she returns. Waste of good cast.
For A: Poor *For Y:* Certainly not *For C:* No

Oliver Twist (Dickie Moore, Irving Pichel) (Monogram) The Dickens classic screened faithfully and with much strength, excellent in settings and costumes, but crude direction makes it slow-moving, clumsy, and inadequate in spots. Over-acting and poor acting of some roles are serious flaws.
For A: Fair *For Y:* ***Good*** *For C:* Pretty strong

One Sunday Afternoon (Gary Cooper, Fay Wray) (Paramount) Good screening of the successful stage play. Dentist-hero with chance for revenge on rival, who stole his girl years before, loses interest when he sees her, and realizes his own wife's worth. Flashback tells story of love rivalry. Convincing and appealing.
For A: ***Good*** *For Y:* ***Good*** *For C:* Mature

Revenge at Monte Carlo (June Collyer) (Golden Arrow) More mythical kingdom stuff, with complex plots and counter-plots, and heroine wavering between love and political intrigue. Torture scenes stiffen up the thrills, but the stale improbable story is so poorly acted as to be worth nobody's time.
For A: Futile *For Y:* No *For C:* No

Savage Gold (Com. George Dyott) (Harold Auten) Outstanding film-travel chronicle of Dyott's thrilling Ecuador expedition to rescue lost explorer, captured and killed by head hunters. Instructive scenes of savage life and gruesome rites and orgies. Offered as authentic.
For A: ***Very good*** *For Y:* ***Very good*** *For C:* Good but strong

Secret of the Blue Room (Lionel Atwill) (MGM) Good murder-mystery thriller; minimum of hokum and scare devices, and maximum human interest. Decidedly well written, acted, and directed. Characters are quite normal human beings, and ending is agreeably logical and surprising. Good suspense.
For A: ***Fine of kind*** *For Y:* ***Good*** *For C:* Depends on child

She Had to Say Yes (Loretta Young) (First National) Cheap, stupid mess about secretary in garment concern, assigned to entertain out-of-town buyers. Cheap situations and endless complications before hero is finally convinced of heroine's innocence. Vulgar, suggestive "humor" from Winnie Lightner.
For A: Worthless *For Y:* Unwholesome *For C:* No

Silk Express, The (Neil Hamilton, Guy Kibbee) (Warner) Rather intriguing murder-mystery which takes place on trans-continental flyer. Well-acted, fast moving, suspense well sustained, but plot somewhat involved and solution not entirely clear. Outstanding bit by Kibbee as slow-witted detective.
For A: Fair *For Y:* ***Entertaining*** *For C:* Possibly

Song of Songs, The (Marlene Dietrich) (Paramount) Sudermann's tale of peasant girl who loved sculptor too well. Deserted, she marries unhappily, falls to status of cabaret wanton, and is finally saved by repentant sculptor-hero. Beautiful settings, but much uninspired acting, dragging action, and loose ends.
For A: Depends on taste *For Y:* Impossible *For C:* No

Supernatural (Carol Lombard, Alan Dinehart) (Paramount) Fine cast spent on strained attempt at horror and morbid thrills through fake spiritualism and heavy pseudo-science. After execution of girl who strangled three of her lovers, her spirit enters worthy heroine, etc. Too fantastic for intelligent interest.
For A: Hardly *For Y:* Unwholesome *For C:* By no means

This Day and Age (Richard Cromwell, Judith Allen) (Paramount) Thrilling, improbable drama, well acted and produced. Brutal gang murderer of high school tailor, acquitted in court, stirs student body into action to prove guilt by kidnapping him and, in sensational mob "trial" scene, forcing his confession.
For A: Perhaps *For Y:* Doubtful *For C:* Too exciting

Three Cornered Moon (Mary Boland, Caludette Colbert) (Paramount) Light character comedy—hardest to do—about widowed mother, of no business sense, throwing her family into sudden poverty. Boland delightful, Colbert good, but others hardly up to this genre. Clean, wholesome, and thoroughly funny most of the time.
For A: ***Good*** *For Y:* ***Very good*** *For C:* Fairly good

Tugboat Annie (Marie Dressler, Wallace Berry MGM) Human, natu ral story of crude married couple whose tugboat is their life. Dressler fine as wife of drunken captain to whom she remains loyal in spite of conflict with son who is offended by crudities of parents. Fine photography and vivid sea action.
For A: ***Very good*** *For Y:* Probably good *For C:* Doubtful

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth **(15-20 years)**
C—Children **(under 15 years)**

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

What's Happening in Religious Education

THE World's Sunday School Association is happy to announce that through a special arrangement made with the American Board of Commissioners for Foreign Missions (Congregational), Rev. J. R. Brewster, of Athens, has become the designated representative of the World's Sunday School Association in Greece. Mr. Brewster is a graduate of Princeton University and of McCormick Theological Seminary and has studied in the Kennedy School of Missions at Hartford and in the Harvard Divinity School. He has been a missionary of the American Board in the Near East since 1912 and is well qualified to represent the Association in the growing fellowship which it is having with the Greek Church. Mr. Brewster's duties will lie primarily in the cultivation of fellowship with the Greek Orthodox Church rather than in the rendering of administrative or organizational service. He will thus follow up in a constructive way the work which the World's Sunday School Association began in 1929 by sending a deputation to the eastern orthodox churches and which was intensified in 1931 by sending George Alexander for a visit of four months to the Greek Orthodox Church in Greece and Egypt.

DURING the month of August, the Pennsylvania State Sabbath School Association closed its forty-seventh spring and summer county convention. It is reported that, with but four exceptions, these conventions were "more largely attended, more carefully programmed, and more successfully carried out than in any recent previous year." A significant thing is that denominationally-employed secretaries are having an increasingly large part in these programs. This year, eleven denominational secretaries participated in eighteen conventions. The conference element predominated in all programs and the cooperative program of Christian education in that state is being carried out with increasing effectiveness. All but two of the remaining twenty counties in Pennsylvania have already definitely fixed the time for their annual conventions and have program arrangements well under way.

THE Older Boys' and Girls' Camp Conferences of the International Council are drawing to a close for the 1933 season as this issue of the *Journal* goes to press. The camps have had a significant and successful year. The student body has been marked by an unusually high level of serious purpose and matured conviction as to life and service. While the attendance figures are not as yet available, there was a marked increase in at least half of the camps. The leadership schools have also closed a successful summer with an increase in attendance at Winnipesaukee and Lake Geneva.

A UNITED foreign missionary campaign will open in Worcester, Massachusetts, on September 28. The purpose of this nation-wide enterprise is "to cooperate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him; and the call of God and the challenge of the present world situation." Twenty-nine cities, covering sixteen states and the District of Columbia, will be visited this fall by a speaker's team headed by Dr. E. Stanley Jones.

THE Board of Christian Education of the Presbyterian Church, U. S. A., has taken an advance step in the training of its book store managers and other persons connected with its publication and sales department. In order to acquaint these persons with the educational principles underlying the materials they sell, the Board has, for several years, arranged for their attendance at the summer leadership school conducted by the Board at Wooster, Ohio. This last summer a dozen or more of these, from Boston to California, assembled during the school.

REV. STEPHEN VAN R. TROWBRIDGE, Secretary for the World's Sunday School Association in Egypt from 1914 to 1931, died at Clifton Springs, New York, on July 12. Under his guidance and leadership Sunday school organizations were effected in Algeria, Egypt, Palestine, and Syria.

American Education Sunday

November 12

IT is particularly fitting that in a year when the program of the public schools of many communities is being seriously handicapped, one day of American Education Week, November 6-12, should be set aside for the church's consideration for its share of the responsibility for the education of the childhood and youth of the community. This year, November 12 has been designated as American Education Sunday. In order to assist churches in this special observance The National Education Association has prepared a packet of special materials for churches including sermon outlines, character education references, posters, addresses, and suggestions for ways of observing the day in Sunday schools, young people's societies, and church services. This packet is being made available at cost, fifty cents, and may be secured from The National Education Association, 1201 Sixteenth Street Northwest, Washington, D. C.

WORD comes from Washington that needy, unemployed school teachers will be given an opportunity to work for their unemployment relief at their regular occupation this winter. Harry L. Hopkins, Federal Emergency Relief Administrator, states that he has authorized state relief administrations to pay work-relief wages to teachers who will be assigned by regular school officials to teach in rural schools that have been closed or drastically curtailed. One state reports that out of approximately 2,000 schools, 178 will not open this fall, depriving more than 2,000 pupils of educational facilities. Nearly 500 schools in the same state will open for only four months or less, while only a small percentage will hold the regular nine-months term. These curtailments will result in approximately one-sixth of the teachers being out of jobs, with many of them dependent on public aid for relief. Because of such situations as these, the Federal Emergency Relief Administration is making an effort to assist both teachers and schools. The communication to governors and relief directors also states, "under no circumstances should relief funds be used to relieve counties of their proper responsibility for education, nor should these activities permit the substitution of relief teachers for regularly employed teachers."

THE Changeless Christ in a Changing World" will be the theme for the 71st annual convention of the Pennsylvania State Sabbath School Association to be held in Gettysburg, October 11-13. Many state and national leaders in the field of religious education will participate in the program.

THE four hundred acres of mountain foothills and beautiful fields, owned and operated by a subsidiary of the Pennsylvania State Sabbath School Association, were the scene of many happy and worth-while camp experiences for Pennsylvania people this year. With but one exception the camps were well attended—about sixty per cent of capacity—and the programs were of the best.

THE Missionary Education Movement has recently taken over the publication of Colonel Todd's painting, "The Nazarene." This has been done because of a desire to use the painting in connection with the mission study theme this year—"Christ in the Modern World." Prints of the picture are now available from the Missionary Education Movement, 150 Fifth Avenue, New York City.

THE National Geographic Society will continue its weekly bulletin service to teachers during the 1933-34 school year. Applications should be made early to the National Geographic Society, Washington, D. C.

ON October 11, the Y. M. C. A.'s of the United States and Canada will celebrate Founder's Day in honor of the 112th birthday of Sir George Williams who started the first "Y" in London. Recognition will also be given on that day to those leaders in North America who have introduced the "Y" into their communities.

THERE has recently been organized in Philadelphia a "Beth-Shan Society," designed to broaden the educational value of the archaeological investigations which the University of Pennsylvania Museum has been carrying on at Beth-Shan in Palestine since 1921. Membership in the society, which is believed to be the first of its kind ever organized in connection with the archaeological work of an American museum, will be open to those who are particularly interested in the history of Palestine in biblical times or who have a general interest in scientific investigation in the field of archaeology. When the size of the membership warrants, it is planned to appoint from among the members of the society one or more "Traveling Fellows" who will make a comprehensive tour of the Holy Land and visit the scene of the excavations.

THE play "Release" which appeared in the February issue of the *Journal* was effectively produced at the International Older Boys' Camp Conference at Geneva Glen this summer under the direction of Mrs. Harold M. Gilmore.

THE Macmillan Company has issued a booklet of school program suggestions for Book Week, November 12 to 18. This pamphlet and special book lists are available free on request. Address inquiries to the Juvenile Department, The Macmillan Company, 60 Fifth Avenue, New York City.

"100 per cent Acceptable"

Walter Hutton, General Secretary of the Iowa State Council of Religious Education, writes, "We are using *The New Hymnal for American Youth* in my own church and it is one hundred per cent acceptable. Wherever the Council has an opportunity this book is recommended."

* * *

The Superintendent of the Methodist Episcopal Church, Royal Oak, Mich., says, "I am thankful for the day when this book was introduced."

* * *

"What a wealth of literary material there is in this volume," writes Ross W. Sanderson, General Secretary of the Maryland Council of Religious Education. "The quality of the music re-enforces that of the hymns."

* * *

"We have looked the whole field of hymn-books over thoroughly and rank yours A-1," writes Rev. Douglas Swaffield, Winthrop Street Baptist Church, Taunton, Mass.

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Edited by

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Examination copies of *The New Hymnal for American Youth* are available to those who are considering the purchase of a hymn-book of this kind.

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Visitors: Interruptions or Teaching Opportunities?

(Continued from page 19)

portunity to do so, or the child who was showing a guest about could explain what the things were. The committee worked out plans by which different children became responsible for the explanation of certain things.

At first the children's enthusiasm for these plans made the superintendent wonder if perhaps they were not assuming a disproportionate place of prominence in the work of the department. But after a few weeks this interest became assimilated in the life of the department so that it took its proper place and became part of its normal life. Visitors no longer seemed an interruption. They fitted into the scheme of things and everyone understood why they were there. The exhibits which the children arranged at promotion time and on certain other occasions grew out of these plans for sharing with others the things that they were doing. No longer were they such unusual occasions that they upset the work that was going on.

A year or so after the occasion with which this description began, the superintendent happened to notice one of the rather diffident little boys in the department slipping away from his class group at the close of the session to say good-bye to a guest whom he had met for the first time at the beginning of the session and to whom he had shown certain courtesies as a member of the committee to receive visitors. The naturalness with which he extended his hand to say good-bye and the smiling look of understanding that passed between the two was a gratifying evidence of the way in which hospitality and courtesy had become part of their experiences of living together. In fact, the superintendent decided that if they had not already a generous supply of visitors she would have had to think up some scheme to bring them to the department, since they afforded such a delightful teaching opportunity.

A State Council Promotes "Increase"

(Continued from page 24)

in the entire educational process. Our ambition, and we met with a measure of success, was to raise the level of the whole teaching process to higher spiritual reality. This approach gave us abundant opportunity to use our techniques but always kept them subservient to the main objective which was spiritual experience. This, you will see, is definitely an increase in quality of work.

Secondly, this program created throughout the county, a definite desire to understand more specifically the needs of the several age groups and a fresh determination to meet those needs intelligently. Our attempt in this channel grew into an invitation to Mrs. Mildred Moody Eakin to conduct an Elementary Institute in January. The discussion carried us into the center of our own basic Christian concepts for children. This resulted in a special group meeting six Sunday afternoons in the spring, under Mrs. Eakin's leadership, wherein we sought to study these basic Christian concepts: how shall we think of God; what is our view of the child; what is the meaning of prayer; how shall we use the Bible; and other problems growing out of this study.

Another development was a similar institute held for our workers with adolescents. This was exceedingly helpful.

The success with the "Increase" emphasis which we have already achieved has led our special state committee to venture still further this next year. We have decided to develop a natural transition between the "Increase" emphasis and the emphasis for the next quadrennium, "Christ in the Life of Today," the first year's emphasis of which is to be "Christ in the Life of the Home." We are therefore preparing to stress, along with the already announced features of the "Increase" emphasis, an "Increase in Cooperation Between Church and Parents." Promotional materials are prepared and we are on our way for additional "Increase."

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Leadership Education in the Church, By Forrest Lamar Knapp. New York, The Abingdon Press, 1933. 278 p. Price $1.25.

At last there has been made available to the religious education public a comprehensive treatment of the problem and program of leadership. Such a treatment has long been needed. Heretofore there have been available only articles, pamphlets, bulletins, and similar materials dealing in a sketchy and partial manner with this vital matter in Protestant church life. There has been little to indicate to the public that some statesmanlike thinking and constructive experimentation have been going on among the denominations in the development of a program of leadership education adequate to the demand of this day. Furthermore, many workers in religious education have complained that the leadership program and methodology has failed to be affected materially by the changing conceptions of objectives, curriculum theory, and methods, that the program is static, material- and theory-centered, and quite inflexible. There has been little to indicate to them that these newer theories in religious education in general were being incorporated in the developing program of leadership training.

This new book by the Director of Leadership Training of the International Council of Religious Education gathers up in the compass of a single text most of the developing conceptions and changing practices that have been rather rapidly evolving in leadership circles within the Council and its constitutent denominations and presents them in interesting and readable form. The problem is treated in a fundamental manner, as one of the most significant confronting the church from within. It considers the purpose and program of the church in the modern day and draws from this consideration a picture of the kind of leaders the church needs. The term "leadership education" is defined in the discussion of the kind of leadership education program needed by the church.

The chapter on "How Shall the General Curriculum Contribute to the Education of Leaders?" strikes a new emphasis in the training of leaders and will open the eyes of many ministers as well as directors of leadership training as to the scope and nature of the task of developing leaders. The balance of the text deals with the means of leadership education, touching upon supervision, leadership courses, local church school and community activities, library facilities, directed reading and correspondence, summer camps and schools, and institutes and conventions.

Leadership Education in the Church should serve a wide constituency. It should serve to make available to directors of leadership training and their committees within the denominations a basic treatment of the leadership problem. It incorporates materials, points of view, and convictions that have been embedded in mimeographed documents of the Council. It should serve as a text and as reading material for groups in training schools and institutes where the problem of leadership education is being considered. Coaching conferences and seminars for deans and instructors of training schools will find the book useful.

But in addition to these workers in the more professional sense, it is to be hoped that Dr. Knapp's book will find a wide reading among ministers. It is increasingly realized that ministers should be better informed about, and take a more active part in, the training of their leaders. They have lacked understanding in all too many cases of what it is all about. It is not altogether their fault. What they have needed is such a treatment of the problem as is now made available. Through this book they may come to an understanding of the basic considerations and the total program of leadership education.

Treating the total problem of leadership, it does not go into the detail of the process at many points as some readers will expect. The field is greatly indebted to the Director of Leadership Training for these interpretations and the ways and means by which the Protestant churches may hope ultimately to develop a thoroughly trained leadership.

—Frank M. McKibben.

A New Feature

Beginning with this number, the Journal will publish each month on this page an extensive review of one outstanding book in religious education. This review will deal in detail with the contents and significance of the book. For the present issue the new book by Dr. Knapp, a member of the Board of Editors, has been selected by the other members and the review has been written by Professor McKibben, of Northwestern University.

The Career and Significance of Jesus. By Walter Bell Denny. New York, Thomas Nelson & Sons, 1933. 466 p.

Studies in the Ministry of Our Lord. By H. F. B. Mackay, Milwaukee, Morehouse Publishing Co., 1932. 270 p. Price $2.00.

The Christ of the Christian Faith. By W. Douglas Mackenzie. New York, The Macmillan Company, 1933. 304 p. Price $2.00.

Increasing Christhood. By Robert Norwood. New York, Charles Scribner's Sons, 1933. 332 p. Price $2.00.

Here are four books dealing with the life of Christ. In each the author has striven to make Christ more real to his readers and yet each is different from the others.

The Career and Significance of Jesus by Walter Bell Denny is a textbook dealing with the factual material of the gospels, written for classroom use. H. F. B. Mackay, in *Studies in the Ministry of Our Lord*, presents a delightful pictorial story of Jesus' life as he lived, moved, and taught. His narrative style helps the reader find a place among his followers during his years of ministry. In a more impersonal manner, W. Douglas Mackenzie's *The Christ of the Christian Faith* presents a theological study of the Christ-consciousness of Jesus. Finally, Robert Norwood, in *Increasing Christhood*, presents a spiritual interpretation of Christ as he may be translated into our own daily living.

The Lectures of St. Matthew. By T. K. Aborn. Milwaukee, Wis., Morehouse Publishing Co., 1933. 608 p. Price $2.50.

Dr. Aborn assumes that the book of Matthew is a collection of lecture notes taken from the teachings of the apostolic teachers. He divides the book in a formal manner on the basis of the genealogy at the beginning. This is a decidedly fantastic conception of the book of Matthew, and, to the reviewer, it was more confusing than helpful.

—V. S. M.

Twelve Months of Drama for the Average Church. By Dorothy Clarke Wilson. Boston, Walter H. Baker Company, 1933. 287 p. Price $1.75.

At this time of the year, many church leaders will be looking for dramatic material which can be presented from time to time during the year. *Twelve Months of Drama for the Average Church* has been planned not only to give help in this problem, but also to meet the demand for good dramatic material which can be produced by small casts in "the average church." Dorothy Clarke Wilson has proved her ability to write that which meets with favorable response from both large and small churches through the many plays which she has prepared for the *International Journal*—two of which are included in this collection.

These plays will be found especially well adapted for Sunday evening services since most of them have biblical settings and all of them have religious themes. Each play is in one act, with a single setting; requires a minimum of character and stage accessories; is suited for presentation in church auditorium or parish house; is supplemented by a carefully prepared worship service; and may be produced effectively by amateur actors and directors. Because of Mrs. Wilson's experience with and interest in small, financially-limited churches, she has made these high-quality plays available without royalty charges, and, in so doing, she has rendered a real service to such churches.

Those who believe in the teaching and spiritual value of religious drama will welcome the publication of this volume.

—G. D.

Praise and Service. Hymns with Tunes for Christian Worship. Edited by H. Augustine Smith. New York, The Century Co., 1932. 416 p. Price $100.00 a hundred.

During the past few years there has been a change in the church's interpretation of religion. Christians have swung from individual salvation to a social understanding; from a theological interest to an experience interest. This change of emphasis has called for a new hymnbook. *Praise and Service*, edited by H. Augustine Smith, has been prepared as a response to this need. This book contains 416 hymns, 23 pages of doxologies, offertories, responses, 25 pages of orders of worship, and 43 pages of responsive readings. Good hymns and tunes have been retained while outdated material has been omitted. It is a hymnal well fitted for present-day worship needs.

—V. S. M.

Modern Worship and the Psalter. By Earle Bennett Cross. New York, The Macmillan Company, 1932. 257 p. Price $2.00.

This is a literary study of the book of Psalms, useful for an appreciative understanding of this hymnbook of the Bible. Professor Cross evaluates the Psalms from the viewpoint of their use in the worship service and shows how they may be used.

Archaeology and the Bible. Sixth Edition, Revised. By George A. Barton. Philadelphia, American Sunday-School Union, 1933. 598 p. Price $3.50.

This is a reference book dealing with the archaeological investigations which bear upon Bible history. Since it quotes the original inscriptions it is quite valuable in establishing certain facts.

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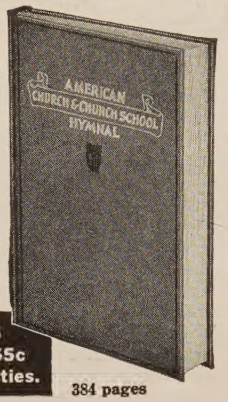

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Jesus and the Rising Generation. By W. A. Cameron. New York, Fleming H. Revell Company, 1932. 228 p. Price $2.00.

The Indian as Peacemaker. By Mabel Powers. New York, Fleming H. Revell Company, 1932. 223 p. Price $2.00.

The Evidence for Immortality. By Don P. Halsey. New York, The Macmillan Company, 1932. 175 p. Price $2.00.

A Conservative Looks to Barth and Brunner. An Interpretation of Barthian Theology. By Holmes Rolston. Nashville, Tenn., Cokesbury Press, 1933. 220 p. Price $1.50.

Chancel Windows. By Bruce S. Wright. Nashville, Tenn., Cokesbury Press, 1933. 152 p. Price $1.00.

A Guide to Old Testament Study. By Marion Stevenson. St. Louis, The Bethany Press, 1932. 173 p. Price $1.00.

Pathways to the Abundant Life. By James Marvin Culbreth. Nashville, Tenn., Cokesbury Press, 1933. 221 p. Price $1.00.

Ozora Stearns Davis. His Life and Poems. By Grace Tinker Davis. Boston, The Pilgrim Press, 1932. 124 p. Price $1.50.

Shining Star, the Indian Boy. By Hattie Adel Walker. Chicago, Beckley-Cardy Company, 1932. 224 p. Price 75 cents.

Christian Outlines. An Introduction to Religion. By Cyril Alington. New York, The Macmillan Company, 1932. 132 p. Price $1.25.

The Stirred Nest and Other Sermons. By Teunis E. Gouwens. Nashville, Tenn., Cokesbury Press, 1933. 174 p. Price $1.00.

Chinese Children of Woodcutters Lane. By Priscilla Holton. New York, Friendship Press, 1932. 68 p. Price 85 cents.

The Quiet Quest. By Hugh Redwood. New York, Fleming H. Revell Company, 1932. 46 p.

The Outlined Bible. An Introduction to, and an Outline and Analysis of, Every Book in the Bible. By Robert Lee. New York, Fleming H. Revell Company, 1932.

The Story of the Christian Church. New and Revised Edition. By Jesse Lyman Hurlbut. Philadelphia, John C. Winston Company, 1933. 254 p. Price $1.00.

His Life and Ours. The Significance for Us of the Life of Jesus. By Leslie D. Weatherhead. New York, The Abingdon Press, 1933. 361 p. Price $2.00.

Christianity. By Edwyn Bevan. New York, Henry Holt and Company, 1932. 240 p. Price $1.25.

Preaching and the Social Crisis. Lectures Delivered Before the Boston University School of Theology. Edited by G. Bromley Oxnam. New York, The Abingdon Press, 1933. 234 p. Price $1.50.

Robert E. Lee The Christian. By William J. Johnstone. New York, The Abingdon Press, 1933. 301 p. Price $2.00.

A Reasonable Faith. By Leander S. Keyser. New York, Fleming H. Revell Company, 1933. 192 p. Price $1.50.

The Answering Glory. By R. C. Hutchinson. New York, Farrar & Rinehart, Inc., 1932. 303 p. Price $2.00.

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